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THE LOST ART OF LEGISLATION

EVERY CITIZEN of nearly all Western countries seeking legal advice by consulting the statute books, and even experts concerned, are faced with a somewhat strange phenomenon: The enormous bulk of the statute books shows a tremendous increase of legislative acts and—what makes the situation more complex—numerous amendments modifying or repealing important chapters in their provisions.

Acceleration and Multiplication

Thus it has become almost impossible for the ordinary citizen to find out what would be right or wrong in determining a course of action. He obviously will turn to his legal counsel. He is fortunate if he finds a professional man who will tell him what to do. But as a rule he will be disappointed when a complex case comes up which is not covered by the specialist's knowledge. It may be hard to believe but it is nevertheless true, that the legislative activity of parliaments, producing so many new acts followed by amendments and ordinances securing the execution of the will of the legislator, is such that the capacity of a single human mind, even if trained, does not suffice to keep abreast of all courses of action to be taken. Thus a case can often be handled successfully only by a staff of specialists, one complementing the efforts of the other as to the subject matter which is spread over the steadily increasing statute books.

At the end of the past century there was little legislative activity, compared with the actual situation. Each bill introduced into a parliament was screened, checked and re-checked. This procedure often took years, a period in which the proposed measure was discussed in all its details and terms. Today bills become acts in perhaps a year's period; sometimes it takes only a month or even a week to complete the work of the legislator.

Legislation as a whole reflects the legal, economic and social problems of its period. At the beginning of our century we had developments in

these fields, but they were comparatively slow. There was no need in general to speed up, exceptions being made in single cases of emergency. Then, however, there arose a storm-tide in 1917 which, practically speaking, has not yet come to an end. New aspects appeared in Western economy which had to be dealt with in a way that left little time to prepare "old-fashioned" legislation.

The speed-up process of legislation in new fields, where critical problems in the economic and social life of a nation were faced, made it necessary to use technical terms which, while giving no misconceptions in the sciences concerned, when introduced into statute books and transferred to a legal system, could hardly help but be the subject of misinterpretation. The "legal language" thus differing, the impression was given that it was the will of the legislator to be misunderstood. As a consequence, the act invariably had to be revised or, if not measuring up to the requirements of legal policy, to be repealed.

A Tower of Babel

This is happening today, as it happened before in the decades between 1917 and 1952. The consequences are not seen at once; but they must be considered disastrous. As to our national scene, the citizen in our democratic system is losing contact with governmental action. He is not able to understand what is going on in the various fields relating to the public welfare. This situation at its worst causes the citizen to become the victim of misconception as to the will of Congress and his government. Trust in democratic rule will thus be affected.

International cooperation is also steadily suffering setbacks, dangerous to the establishment of a real community of nations in the free world. Complexity builds up a real tower of Babel. With each country defining new terms in economics and social fields in a different way, confusion will reach its peak. As an indication of how far we

are removed from the ideal of a perfect (world) community, let us note that even the term "agreement" in fighting against international combines is understood differently by our neighbors.

Proposed Remedies

But what can and should be done to change this picture for the better? We must remember that a parliament is not an institution of scientific research. At the same time we recognize that we cannot close legislative action in these days of crisis. But we can bring about improvements by organizing some kind of instruments of self-help. This should be initiated by the citizens on the national scale and by the governments on the international plane.

On the national scale, we must remember that in the larger countries we may not adopt a system suited to a small state like Switzerland, where every matter of importance is submitted to referendum. We should organize national study groups under the sponsorship of scientific organizations, composed of experts and practitioners of all sciences and professions concerned with preparing

a common approach to help clarify legislative methods. The plan should be complemented by educational action which would secure and stabilize the success achieved. Our students of law, wherever they may live in the free world, if they are trained at all, are trained in analysis exclusively. They should become acquainted with legislative synthesis. Lawyers and economists should learn how to bring facts and terms into a picture meeting requirements in legislative policy.

Finally, governments now suffering silently from the prevailing legislative dilemma, should establish a common platform for study, research and discussion. This could easily be achieved by broadening the scope of the Academy of International Law at the Hague, as established by the Carnegie Endowment.

There is an urgent need for action in both the national and international fields of law to prevent a decay in one of the most vital areas of our Western life.

DR. HENRY K. JUNCKERSTORFF
St. Louis University

WHERE THE STATE SHOULD STAND

IN A PERIOD OF HASTY and rather hysterical thinking, of doubts and weak-willed despair, it is very bracing to mind and spirit to encounter a book such as Fr. Thomas Gilby's clear and candid exposition, *Between Community and Society*.¹⁾ It is exhilarating to observe his athletic mind grapple with the innumerable complexities of the problem of the individual versus society. Long ago Kant observed in passing that "the antagonism between the social and anti-social instincts of man" kept society at tension between integration and individual segregation, between unity and differentiation. And Pascal observed in a typical phrase which might be expanded to volumes: "*La multitude qui ne se réduit pas à l'unité est confusion; l'unité qui ne dépend pas de la multitude est tyrannie.*"

The problem has become exceedingly more pressing and complicated since the days of the German and French philosophers, and it needs to be settled if society is to avoid disintegration

through overmuch Democratic individualism or petrification through Communist notions of solidarity. Fr. Gilby deals with the problem with frankness and philosophic precision in the light of Thomistic doctrine. It is the problem which, as he says, "occurs on a smaller scale in every marriage, of how human beings can live together as distinct persons who yet share their lives, who act neither as lonely laws unto themselves nor as subordinate units in a scheme, who are neither strangers nor prisoners." It is not a problem between good and evil, but between good and good.

The All-Purpose Prop

While applying the philosophy and theology of St. Thomas to modern social questions, the author warns against making the Angel of the Schools appear as the prop for social democracy, dictatorship and even Communism. "The fact of the matter is that his philosophy is too tender, constant and generous for an ideology, still less for a vogue." "St. Thomas is no oracle, and rarely replies with a formula, enigmatic or plain." That,

¹⁾ *Between Community and Society* by Thomas Gilby. Longmans, Green & Co., 55 Fifth Ave., N. Y. 3, N. Y. \$5.25. 344 p.

truth, is more than can be said for certain over-ident Thomists, who serve to remind us of those who are *plus royaliste que le roi*. "In fact, St. Thomas offers no clear party line. What he does is to indicate some constant condition necessary for social health." It is refreshing to encounter so scholarly a disciple of St. Thomas relating the master's methods and relating his calm judgments on political and social matters to this age of troublesome transitions. There is a sense of cool rationality in the work and a common sense appeal for a position midway between those who hold with Machiavelli that politics knows only its own rules, and those who hold that it is but an extension of theology, whether that be Christian or Marxist, be it called Catholic Action or the Popular Front.

The Dope of Utopiates

There never was a time when mankind was oped with so many Utopiates. Not religion, but social planning, is the opium of the people. "Publicists have ever been haunted by a millennium, proclaimed under many names—the reign of the spirit, a classless society, a land fit for heroes to live in, the Social Revolution." Ironically, it is these escapists, who run away from present problems to future dream-lands of planned delights, who blame the Church for being unrealistic. It is they, too, in the name of freedom and with the aim of establishing universal happiness, who bring misery and suffering to millions. What agony the dream of the Marxist millennium has brought our time! Utopia-planners seem to imagine that when all mankind gets together everyone will be happy and no margin for misery will remain in a close-packed society.

God, it is true, has made man the most gregarious of animals, and very early in his history announced that "it is not good for man to be alone." Only saints or devils can endure being alone for a long time. Therefore, the question arises: When should men assert their individuality and distinctiveness, and when should they come together? Fr. Gilby points out that most social inquirers omit to ask themselves what men want coming together. "A crowd is not a company. On the other hand, a man is lonely away from being like himself; even, notes St. Thomas, in the garden. Deep within him is the struggle between the claim to be free and the need to belong, between finding himself and losing himself, between thinking and acting, between stillness and

doing the job." The problem, which the simplifiers of the Liberal and Leninist school alike ignore, remains to be answered: "By what activities are men completely themselves and also completely at home with one another?"

This lucid work is a detailed solution to that troublesome problem. Its author reminds us that Christianity has more than an improved philosophy to contribute to social life. Here we see with what patience and pertinacity the theologian tackles human problems as they are in the world of the here-and-now. The Church has acquired deep insight into the workings of human nature in her long dealings with that variable and inconstant creation. That knowledge she passes on to her apologists who have learnt not to expect too much of men, and yet acknowledge that there is more in man than man. This honesty of approach renders them unpopular with the "world." In the last century, in the high-noon of Liberalism, Pope Leo XIII was condemned for his resistance to Individualism and his insistence on the rights of men to form associations. Now the Socialists accuse Catholic thinkers of being opposed to the notion of the complete autonomy of the group, and of asserting the rights of the individual. We live at present in a time when the State brooks no rival. Half a century ago the notorious Clemenceau announced that "the curés have to learn that they must render to Caesar what belongs to Caesar—and that everything belongs to Caesar!"

The Primacy of the Person

"That a human community can constitute a substantial whole is clearly denied by St. Thomas," writes Fr. Gilby. "The ultimate substance is the person. No higher containing compound exists, nor anything like an 'Over-Soul.' Despite his strong sense of the naturalness of some groupings, St. Thomas never thinks they evolve into things-in-themselves, organisms with lives of their own apart from the individuals comprising them, corporate personalities that swallow up lesser persons. He is cautious about describing the human group as an integral whole. Mere getting together, as we have said, is not enough. There is an observable difference between a mob and a monastic community. It is the shared common aim that makes man 'one equal temper of heroic hearts,' or forges them together in the furnace of war. 'A quasi-personality may be attributed to a community in so far as it is disciplined to an end

more comprehensive than the private end of any of its particular parts. The term *moral person* is fitting, inasmuch as a 'conspiracy' of many wills in agreement produces a moral unity; men are then devoted to purposes which they feel are not external to them, nor imposed on them, and about which they can feel personally responsible. The political community is bound together by common agreement and common need, *juris consensu et utilitatis communione*; in other words, the State is more than a conventional and legal form, but fulfills the demands of man's social nature. Men dwell together in obedience to the drive of the natural instincts, not merely according to conventional arrangements of their own devising. Nevertheless, they will remain themselves, and are accountable for what they do, both alone and together." It is satisfying to find a theory of State so clearly defined at a time when men waver between a supine submission to the State and a violent reaction against its arrogant controls.

The Position of the State

The leitmotiv of this comprehensive work is contained in its subtitle, *A Philosophy and Theology of the State*. The State, the author holds, should be an intermediate between Community and Society. Contrary to the schemes of Socialist and Democratic planners alike, it should be established "on foundations earthlier and untidier than doctrinaire schemes, and foster human purposes nobler than those of living fairly and quietly together. The State is always in movement, and its doctrine should not be allowed to congeal. Neither the appetites from the community nor the aspirations for the society get a free run: both are yoked by political and legal discipline, though both are present and operative in every civilization. A marriage is like the State in miniature: it is a *civilis communicatio*, wherein animal forces are clothed with contract and friendliness, and which touches, though it is unable to

sustain, the tenor of pure friendship. It is half-surrender, half-achievement. So the State is half-mass, half-Society."

The State is created and not manufactured. The political community is not fastened together abruptly but comes trailing traditions from the past, and like the human heart has reasons beyond the reach of reason. Legal institutions by themselves cannot bind people together who are not willing to share a sense of community. To break a tradition and build a State on purely rational foundations is unsound, and it remains to be seen how long the Soviet experiment will endure. Very timely Fr. Gilby warns against State encroachments, "the menace to be reckoned with, whenever the State is mechanized and the citizen becomes the State subject. The political man, the typical citizen, in whom should meet influences from below through the archaic symbols of his race, and the influences from above through the commands of a heavenly society, may become fixed in isolation between the two, rootless and hopeless, neither an animal nor a spirit, but a complex of conventions, a creature of the State, a man without country in earth or in heaven, a displaced person, his rights precarious, never loved just as he stands, but docketed under a number and expended on some scheme. Such may be the extreme logic of events when the State cuts itself from its origins and ends, and when political institutions and laws are insulated against the natural community."

No study group which devotes itself to social problems should be without this splendid exposition of Catholic thought. It might almost be said that the possession of this work renders all other books on the subject of State powers and limits superfluous, since it is such a clear quintessence of all that need—and needs—to be said and taught on the most pressing problem of our age.

LIAM BROPHY
Dublin, Eire

It is expected that the canonization of Bl. Pius X will take place in the near future. Bl. Pius died August 20, 1914, and was beatified June 3, 1951.

The two miracles proposed for his canonization have been taken under consideration by the Sacred Congregation of Rites. Both have occurred since the beatification. The one concerns a Naples lawyer who was cured overnight of a cancerous

abscess in the right lung; the other concerns a Palermo nun suddenly cured of a chronic and dangerous inflammation. The miraculous and instantaneous nature of both cures was unanimously approved by a nine-member medical commission on June 18 of this year.

The last Pope to be canonized was St. Pius V in 1712. He reigned from 1566 to 1572.

THROUGH GERMAN-SPEAKING COUNTRIES AND BORDER-LANDS

IV. BAVARIA

THE GENEVA-MUNICH train was moving slowly toward Lindau, a large railway station on the Bavarian border. A few minutes earlier the Austrian gendarmes, customs and currency-control officers, had passed through the train. They took from me, without reading it, the white sheet on which I recorded in detail at St. Margarethe what foreign currency I brought into Austria. The regulations assume that all dealings in foreign currency are recorded on that sheet of paper and are checked on leaving the country. There was no check. The officers, smiling politely, took the paper with thanks and went away. Nor did they inspect my luggage. I remained quite alone not only in my compartment, but in the entire coach. All Austrians left the train at their frontier.

The international trains in Europe operate half-empty in the late fall and winter. Everywhere, except in wealthy Switzerland and Belgium, there are elaborate currency restrictions, designed to prevent foreign currency from leaving the country. The British Government allows only £25 a year for travelling abroad. This sum of money just covers a fortnight vacation on a very modest scale. All other European Governments, except those mentioned above, have similar regulations. As a result, except during the few summer months when tourists move about on their meagre currency allowances, there is hardly any international passenger traffic—only a few diplomats, businessmen and journalists. That's about all. Most tourists in Europe, who move about in winter, are either Belgian or Swiss, or American military personnel on leave. And they are not many. These half-empty international trains tell their own story.

Review of European Economy

Before 1914 Europe was wealthy, ordered, and possessed vast colonies abroad. In those times there was no currency control, no visas, very low custom duties. Yet, even then Germany needed markets to sell its gigantic industrial output, while Italy had a large surplus of the population for export. Japan in the Far East was in a similar predicament. The first World War, instead of

assisting Germany to obtain new markets for its industry, ended in her loss of all the colonies which supplied the Germans with a good many raw materials at low prices. At the same time, the United States reduced the European immigration to a minimum and further increased customs duties. Russia, a tremendous market, under the Soviet Government has become as self-contained as the United States. In addition, the European industrial powers began to meet the severest American competition in their old Far Eastern and South American markets, and in the Soviet market in Central Asia. Very soon Germany and Italy were forced to adopt a policy of aggression in the Balkans, Africa and Eastern Europe, while Japan invented the far-eastern co-prosperity sphere. The second World War ended in the eclipse of Western Europe, which has become a collection of buffer states between America and the Soviet Union.

The Iron Curtain and Communist China have reduced still further the available markets for European industry and have made the latter still more dependant on American raw materials, which are generally too highly priced for the Europeans. In Western Europe, Britain, Italy, Germany, Holland, Switzerland and, up to a point, Belgium must export or starve. They cannot produce enough food to maintain their populations, and they lack a good many raw materials to keep their industry going. The old colonies, which provided European industry with cheap raw materials, continue to slip away one after another. Besides, the colonial people now want a higher standard of living and ever higher prices for their products. The European workers, too, after decades of Socialist propaganda, are demanding higher and higher wages, and shorter and shorter working hours, pensions, paid vacations and allowances of all kinds. As a result, the costs and prices rise, and it becomes more and more difficult to sell in the restricted markets. Currency restrictions, damping, etc., follow.

The evil, however, goes deeper. The European powers are forced either to beg American assistance or to borrow in America, without much hope

of ever repaying all their debts. The Soviet economists expect that in the end the European powers, unless allowed to sell more or less free on American markets, will collapse and will be forced to enter their system. Africa will follow, and Americans, confined to their own hemisphere, will be dealt with at leisure later on. For the Americans to admit European goods, more or less duty free, means for them a good deal of unemployment and business difficulties, because the Europeans, on account of their much lower wages, would be easily able to under-sell very many American industrialists and eventually put them out of business. This is actually happening in Benelux, where the Dutch cripple one Belgian industry after another, because their wages and living standards are so much lower, and they are allowed to sell in the Belgian market without hindrance. The Bolsheviks hope for the general collapse of Capitalism just on this score.

Inside Bavaria

As I was meditating on this problem, my train stopped at a remote platform in Lindau. The German police, customs and currency officers, all in smart, well-cut, uniforms, boarded the train. Because I was the only one in my coach—and, I presume, in the entire train—the inspection did not last long. The officers stamped my passport and took away the entry registration card. In exchange they gave me a green paper, on which I recorded in detail the foreign currency in cash which I brought with me. As in Austria, I signed the statement together with the currency control officer. Like the Austrians, the Germans did not bother to inspect my luggage. Once the formalities were over, the train moved to the principal platform in Lindau. The German passengers were at last allowed to board. They were quite numerous, bound chiefly for the Bavarian capital. I noticed that the Bavarians were better dressed and better fed than the Austrians. Besides, they were in better spirits. There was nothing depressed or frustrated about them.

The weather changed as we left Lindau and headed northwards. The skies became overcast and snow started to fall copiously. The Austrian Alps faded away and we began to cross the Bavarian foothills of the Alps, rather wild and picturesque. Finally we emerged onto the Bavarian plateau which was all covered with snow. Bavaria proper has an area of 27,210 sq. m. or, with the Palatinate, 29,334 sq. m. It is, there-

fore, nearly of the same size as Austria. Just prior to the last war, the Bavarian population numbered 8,279,286 inhabitants. In 1950 it had 9,126,010. Bavaria is divided into eight provinces (one less than Austria), Upper and Lower Bavaria, Upper Palatinate, Upper, Middle and Lower Franconia, Suabia, and the Palatinate. The Protestants numbered 2,241,360 in 1950. The majority of the Bavarians, 6,556,214, were registered as Roman Catholics. Bavaria is not a poor country. The soil is quite good and over 50% of the area is farmed. The remainder is in pastures and forests. Coal, iron ore, graphite, lignite and salt are found in good quantities. There are abundant industrial centers in Bavaria, particularly in and around Munich, Nurnberg, Augsburg, Regensburg, and so on.

Historical Background

The Bavarians, a mixture of Teutonic tribes, came from the region which is now Czechoslovakia, and were for a time under Frankish domination. Christianity was introduced into Bavaria in the VIIth century and fully organized by St. Boniface in the following century. Bavarian history is one of continuous resistance of its people to every effort of the German over-lords to subdue and assimilate them. The Bavarians struggled with the Carolingians and their successors, the kings of Germany, with a varying fortune. In 1180 Bavaria was given by Emperor Frederick I to Otto of Wittelsbach, whose descendants ruled Bavaria until 1918, and even now are acknowledged by the Bavarians as their true leaders. The history of Bavaria shows that a determined people can preserve its individuality, even when incorporated into a larger unit. When Bavaria entered the Hohenzollerns' Empire, it remained practically as it was before.

I arrived in Geltendorf in the worst possible weather. Melting snow continued to fall copiously upon the impassable roads. November darkness was falling fast. No car met me at the station, and there was no taxi. Nothing remained for me but to walk, as best I could, to the Benedictine Archabbey of Ottilien, two miles away. When, tired and wet, I reached the Abbey, it was quite dark. The warmth of reception, however, soon made me forget my tribulations. The monks did not receive my letter in time and did not know that I was coming. They immediately gave me a spacious, warm and well-furnished room, adjacent the Abbot's apartment. They

cared after me most charmingly throughout my stay at the Abbey.

St. Ottilien Archabbey

St. Ottilien Archabbey was founded in 1884 by a German Benedictine monk who wanted to revive the glorious missionary tradition of the Order of St. Benedict. It developed very quickly. Neither the first World War, nor Hitler, nor the second World War was able to destroy the new foundation. Rather, they promoted its growth. Although the Abbey was closed by the Nazis during the last war and most of its monks were mobilized with a subsequent loss of 30 killed and 25 missing, it again has 284 resident monks and 187 students. There are 38 novices and postulants. Besides the monastic school, the monks also conduct a school of agriculture, a house of retreats, etc. St. Ottilien Abbey is a little town in itself, with its own railway station, post office, etc. It is the mother house of the St. Ottilien Benedictine Missionary Congregation which includes 12 independent monasteries with 1,178 monks. Besides four large abbeys in Bavaria, the Congregation includes monasteries in Switzerland, the United States, Venezuela, Africa and Asia, with many dependencies. The four Bavarian abbeys alone maintain 332 missionaries, of whom 143 work in Korea, 23 in China and the remainder in East and South Africa.

Dom Philip Lenz on China

At St. Ottilien I was privileged to meet Dom Philip Lenz, O.S.B., who spent thirty years in Manchuria. An accomplished Chinese scholar, he told me that the Chinese mind is less an enigma to him than the European. Dom Philip Lenz was in Yenki Abbey when the Red Army invaded Manchuria in 1945. The Soviet troops were made up of Mongols and other Asians, but the officers were Russians. A Soviet general established his headquarters in the Abbey. The Soviet soldiers were disciplined and their behavior correct. So long as the Soviet general remained in Yenki, everything was in order. The Chinese Communists, however, succeeded the Soviets. They immediately suppressed the Abbey and occupied it for their own benefit. Missionary properties were looted and the entire personnel of the Abbey was arrested. After spending two years in a labor camp, the monks were allowed to return. Meanwhile, all churches, schools and rectories were occupied by various Communist institutions. The monks were forced to live in hovels, half-starved.

Because there was no suitable place to meet for worship, only private services and instructions to individual families remained possible. At the end of summer, 1952, all the Western missionaries in Manchuria, Roman Catholic and Protestant alike, were expelled. The Russian Orthodox missionaries still remained, but their position was precarious and delicate to the extreme.

"People in the West," Dom Philip Lenz told me, "do not realize the extent and the depth of the changes going on in China in every department of life. The ancient Chinese religions—Confucianism, Buddhism, Taoism—have lost their sway not only over the Chinese intellectuals, but over the entire younger generation as well. These Chinese Communists do their best to accelerate this process. While women have been in a subordinate position in China since time immemorial, the Communists appoint them to leading posts and even as chiefs of police. While filial respect for parents and teachers was a hall-mark of Chinese tradition, the Communists empowered school children to arrest any relative or teacher whom they judged suspect or disloyal to the regime. An intense indoctrination of the young and of the masses in Marxism, adapted to Chinese conditions, is the order of the day. . . ."

"The Chinese Communists," Dom Lenz continued, "were not over-enthusiastic to take part in the Korean adventure, but finally did so. Although there were no Soviet troops in Manchuria, there were many Soviet advisers. Conditions in China are now most propitious for missionary activities. The old order, hardly reconcilable with Christianity, is fast disintegrating. Many Chinese, dissatisfied with Marxism, now seek new ways of life, and Christianity attracts them. The Chinese Christians are above all praise in their loyalty to their faith even to death. Life in China is now more difficult than ever, and the Communist methods of compulsion and terror are alien to the peaceful Chinese mind. . . ." "Therefore," Dom Lenz concluded, "it is unlikely that such a regime could continue in China for long."

Munich

From St. Ottilien I went to Munich, the Bavarian capital and the third city of Germany. Its present population is 863,000. The city suffered extensively from bombing. The Cathedral was badly damaged. I visited it on Sunday afternoon, November 30th. It is now in the process of restoration. I went down to the crypt, where

Cardinal Michael von Faulhaber, Archbishop of Munich (1869-1952), is buried. He was a very popular prelate and is, in a sense, a Bavarian national hero. I witnessed a continuous procession of pilgrims to his grave which was entirely covered with flowers. The Cardinal's last will and testament is a remarkable and moving document. He was the Archbishop of Munich from 1917, living there through two world wars, revolutions, the Nazi terror and the Allied bombing offensive. Through all he was a good shepherd and a staunch defender of the Bavarian Catholics. Bavarian kings, electors and dukes are buried in the same chapel, but far fewer people go to their tombs.

I also went to the grave of Father Rupert Mayer, S.J., in the great Jesuit Church. The crowd there was even greater than in the Cathedral. The process for the beatification of Fr. Mayer has already begun. During the Nazi period Fr. Mayer endured all the horrors of the concentration camps. This ruined his health; yet he survived long enough to help the Bavarians settle down under the American occupation. I must confess that only in Ireland did I find such crowds of worshippers in the churches as I found in Bavaria—even more than in the Catholic section of Holland. Although Nazism had its center in Bavaria, it was never very popular there. The Catholic natives always preferred the royal family as their rulers. In Munich the Wittelsbachs are now most popular.

St. Job's Monastery

I stayed in Munich three days, living in a very good and comfortable hotel, in the residential suburb of Obermenzing. The hotel is near St. Job's Monastery, the only Orthodox Monastery in Western Europe. The history of this Community reminded me of the epic of the Trappist wanderers during the French Revolution. Archimandrite Vitaly, of the Laure of Pochaev in Russia, migrated after the Bolshevik Revolution to Czechoslovakia, where he founded a monastery at Vladimirovo, which numbered about 40 monks in 1939, mostly Russian emigres.

Archimandrite Vitaly, consecrated Bishop in 1933, now occupies the See of New York and is also the Superior of the largest and best organized Orthodox Abbey in America—Holy Trinity, Jordanville, New York. The Abbey Church is a monument of art. The Abbey has about 60 residents, of whom 40 are monks. The

greater part of the Vladimirovo Community left Czechoslovakia, when the Soviet troops occupied that country, and moved into Bavaria.

In 1946 the Munich municipality leased to the monks the abandoned and neglected Obermenzing Jugendheim. The monks transformed the buildings into a creditable Monastery. The Monastery is beautifully clean. There are two chapels. The larger is a real gem. Its ikonostasis was painted by Fr. Cyprian, an Obermenzing monk, who is now decorating the Abbey Church in Jordanville. He also painted the celebrated ikon of All Russian Saints. The church banners (*Knorugvi*) are made of steel, and formerly belonged to the mobile chapel of the Army of General Vlasov, who recruited his troops from Soviet prisoners of war to fight the Soviet regime.

According to Jürgen Thorwald, the German Army in 1945 numbered as many as 900,000 soldiers recruited from the Soviet prisoners, deportees, refugees, etc. In 1944 the Nazis decided to form an army, called the Russian Army of Liberation, commanded and officered by Russians. This "army" never had more than two divisions (600th and 650th), about 50,000 men. The Nazis felt humiliated to be forced to appeal to their war prisoners, so maltreated, to defend them. Only the 600th division, commanded by General Vlasov, took part in the last battles of the war. Their chief exploit was the liberation of Prague for the Americans before the Red Army appeared on the scene. Vlasov's troops disarmed the S. S. garrison of Prague and invited the Americans to come in before the Soviet. The Americans understood nothing. Vlasov's troops were disarmed and handed over to the Soviet Army. On August 12th, 1945, *Pravda* announced that General Vlasov and 11 other generals and colonels who cooperated with him were executed.

The Obermenzing Community at one time numbered 28 members, but its membership is much smaller now. Twenty members were sent to the Jordanville Abbey in U.S.A., five to France, three to the Holy Land and one to England. Another former monk, now a bishop in Brazil, founded there the largest Orthodox monastery in South America—Villa Alpina, near St. Paul's. It has now about fifteen members. The present Abbot of Obermenzing, Archimandrite Job Leontiev, a distant relative of the great Russian religious thinker, Constantin Leontiev, is a saintly and able man of 60. He was a page and guard officer in past Imperial Russia.

The Monastery possesses several relics. The monks work in a large vegetable garden and at a printing press where they publish liturgical and devotional books. The Monastery is well known for its charity. Dozens of poor people from the neighborhood, as well as wanderers, are regularly fed by the monks, who also, if necessary, give them clothing. The Community maintains the best relations with the neighboring German Convent and the clergy of the Roman Catholic parish in which they are situated. When, some time ago, the question was raised of transferring the remaining monks to U. S. A., a number of German institutions and local people petitioned the monks to remain. Various exemptions and even some assistance were granted to them. I attended all the services in the chapel and took all my meals with the monks. In my childhood and youth I had visited many Orthodox monasteries, but nowhere in Western Europe did I experience what is described as "Holy Russia", as I did in Obermenzing.

Soviet Frontier

I left Munich for the Czechoslovak border on December 1, 1952. It was raining hard. The weather was cold and the sky gloomy. Munich's climate is not much different from that of London in winter—cold, wet, and often foggy. As in London, snow is rather rare and does not remain for long. I left Munich on an express train to Passau. It was quite full at first, but the nearer we approached the Iron Curtain, the fewer were the people who remained on the train.

In due course we passed Plattling, where Vlasov's soldiers were handed over by the American authorities to the Soviet officers to be executed as traitors to Communism. A great many people committed suicide in Plattling in order to avoid this extradition. Near Deggendorf we crossed the restored bridge over the Danube, which is very broad. Deggendorf is the well known Danube port, where much of the Danubian shipping is built. The train goes farther to Bayrischer Eisenstein, where a stout stone wall blocks the progress. The tremendous Communist Empire begins. It ends on the battle front of Korea, in the steamy jungles of Indo-China, in the Himalayas, in the islands facing Alaska. The frontier zone of Czechoslovakia is empty and well guarded. For miles and miles along the border there is no communication between Bavaria and Czechoslovakia; the Iron Curtain forbids.

Niederalteich Abbey

From Deggendorf I went by another railway to the Benedictine Abbey of Niederalteich, which is quite near to the Czechoslovak border. The Abbey is very old. According to tradition, when the Arabs destroyed the Visigothic Kingdom of Spain in 711, some Visigothic monks fled to Reichenau on Lake Constance to St. Pirmin, a Bishop. In 741 the latter sent twelve monks to Niederalteich to found a new abbey on the land given by the Bavarian Duke Odilo. The Abbey has produced twelve saints and *beati* during its long history.

For centuries the Abbey was a German Christian bulwark against the attacks of the pagan Slavs, Avars and Hungarians. Later on it sent missionaries to Bohemia, Hungary and various Slavonic tribes. The Abbey church, a most gorgeous baroque structure, was erected in the XVIIIth century, incorporating a good deal of the previous gothic building. The Abbey Church has been a basilica since 1932. It contains many relics and its treasury is well worth seeing. Suppressed in 1803 by the Bavarian anti-clerical government of Montgelas, the Abbey was restored several decades later by the Bavarian Abbey of Metten, the motherhouse of the American Cassinese Congregation, which, with its 1748 monks, is now the largest in the order of St. Benedict. Even before the last war, Niederalteich, owing to its geographical position, wanted to revive its old tradition in new form by promotion of the rapprochement between the Orthodox and the Catholics. It is also interested in the Protestants.

I stayed in Niederalteich one week as the guest of the monks. The Community is not large, but distinguished. The Abbot, Dom Emmanuel Maria Heufelder, set apart every Thursday for prayer for Christian Unity. This observance is now spread far and wide, even among the Anglican religious communities. The Abbot also prepared some monks to be ordained in the Byzantine Rite to work in the Slavonic East. Preliminary groundwork has been done toward the reconciliation of the Protestants with the Catholic Church. The Abbey needs help in its activities. Geographically, indeed, it is well situated for this type of work.

I particularly liked the young Father Marianus Marck, who is Duke of Saxe-Meiningen. His father, the last reigning Duke, died in a Soviet concentration camp; his only brother was killed in the last war and his only sister, Princess Regina,

married the head of the Hapsburgs, Archduke Otto of Austria. Talking with Fr. Marianus, I remembered the long forgotten days of my childhood in Imperial Russia before 1914. The world then was so different.

Among the monks I also found two distinguished scholars and a noted musician. The Prior of the Abbey spent the last war with the German troops in the Soviet Union where he saw and learned much. In Bavaria I met a number of German priests, monks and pastors, who spent

years in Soviet captivity. They strongly disliked the Soviet regime, but liked the Russian people.

I spent much time in Niederalteich reading. The weather was generally cold and dry, the sky blue and the air crisp. The snow-covered mountains of the Bavarian Forest encircled us on the East. Behind them, as behind the Iron Curtain, the Communist Empire spread for thousands of miles. Niederalteich was like a fortress on the border.

S. BOLSHAKOFF, PH.D.
Oxford, England

H. C. E. ZACHARIAS—NOBLE CHRISTIAN SCHOLAR

I HAVE BEEN ASKED by the editor of *Social Justice Review* to write an article in tribute to the life-work of my dear friend, Dr. H. C. E. Zacharias. I should like to express my appreciation for this opportunity to survey the life of this saintly man and great scholar. It is indeed fitting that this survey should appear in *Social Justice Review*; for the fight for social justice was the central motive which inspired the long and active life of my friend.

Hans Conrad Ernest Zacharias was born on Candlemas of 1873, in Nordhausen, in the Hartz mountains of Germany, the son of a wealthy industrialist. His mother was a beautiful Hungarian lady, who had been an opera singer in Vienna and Budapest. Both parents died during Hans' early adolescence and he was brought up by a guardian who wanted him to become a physician. Obediently, he enrolled at the University of Berlin, but there found only one interesting medical course—that given by the famous pharmacologist and discoverer of the cactus alkaloids, Dr. Lewin. Otherwise bored, he obtained permission to study zoology, a discipline which had attracted wide interest due to the work of Charles Darwin. On the basis of a dissertation dealing with the evolution of color patterns in certain snakes, he received his doctorate from the university of Giessen.

Broader Horizons

The preparation of this thesis required a trip to the collection of the British Museum in London. Here he came in touch with an atmosphere which was so different from that of Bismarckian and Wilhelminian Germany, and so attractive to a

young man avidly in search of personal and social freedom, that he decided to renounce his German citizenship and become a naturalized British subject and an Anglo-Catholic. He obtained his inheritance at this time, became a life-member of the newly founded Royal Automobile Club. Soon he abandoned his interest in zoology because, as he said, "too many old ladies asked me what they should feed their canary." Then there were some people "with experience," who asked this rich young man to enter business with them; and, again in his own words, "after a short time they had the money and I had the experience." With a few hundred pounds left after this debacle, he went on a caravan trip through North Africa. The time had then come to do what every young Englishman who needed money did—he went to the colonies and became a rubber planter in North Borneo.

A little later we find him in Malaya, where, with a vision far advanced of his day, he obtained a concession to carry mail across the peninsula by means of the newly invented motor cars. Unfortunately, the roads were such that one 1906 Ford after another broke down. He then became an agent for Standard Oil Company. The short business hours in the tropics gave him time to pursue what he hitherto considered a mere hobby, the study of philosophy. Not being able to find an office table large enough to hold all his books, he had a hole cut in the floor into which he fitted a chair, so that he could use the whole floor space as a table. When an inspector from the central office discovered this preoccupa-

tion with philosophy in a man whose sole interests were supposed to be dollars and cents, the agency was soon transferred to a more "orthodox" candidate. "Zac" then became secretary of the Planters' Association at Kuala Lumpur, a job which gave him more time for his studies than he could get in the business world.

Providence Takes a Hand

Providence then took a hand. Zac fell sick and was advised to return to England. On board ship his illness became so serious that he was put ashore and hospitalized when the ship docked at Moulmein (Burma) on September 30, 1919. He recovered and spent three weeks travelling about Burma, after which he went to Barisal in what today is Eastern Pakistan. He made a longish stay at the Oxford Mission there, a center of the Anglican High Church Fathers and Sisters of the Epiphany. It was not until he reached Delhi that he entered an Indian household—that of S. K. Rudra, who at the time was Principal of the Anglican St. Stephen's College. Mr. Rudra was a well-known Nationalist and politically a kindred soul to Zacharias. He told the latter that on no account should he leave India without seeing Mr. Gandhi at Ahmedabad and the Servants of India Society at Poona. Gandhi was away when he arrived, but he was made welcome by his wife; the next day he left for Bombay and Poona. After a rather cursory visit to the Servants of India compound, he came in contact with Fr. Givarghese, a Jacobite priest of the St. Thomas Christians in Malabar, who was trying to revive his ancestral church by the infusion of modern learning. The latter made Zacharias a professor of philosophy and theology at a Jacobite seminary in Kottayam, where he taught the Summa of St. Thomas Aquinas, history of dogma from Tixeront and, by way of Scripture, the Apocalypse, a book which he only much later discovered was not included in the Jacobite canon of the Scriptures. Before nine months, Fr. Givarghese was ordered by his Metropolitan to get rid of Dr. Zacharias, who was clearly "perverting" his students to Catholicism.

From Anglicanism to Catholicism

At a loss of what to do next, he went back to take counsel with his Anglican friends at Poona and there paid another visit to the neighboring compound of the Servants of India Society. During his visit with Mr. S. G. Vazé, the editor of the society's journal, conversation drifted to a ques-

tion much discussed at the time, i.e., the fact that Protestant mission schools made attendance at "Bible classes" obligatory on all pupils, Christian and non-Christian alike. Zac agreed with Mr. Vazé that this was highly objectionable, an infringement of natural justice and very foolish from the missionary point of view. The latter asked him to write an article to that effect. Thus began his connection with the Servants of India Society, for whom he acted as staff writer on their paper, and edited a column called "The World Outside," as well as a section of "Book Reviews." It was here that Zacharias became intimately acquainted with the leading figures in the struggle for Indian independence, at the same time coming into contact with the Jesuit missionaries at Poona, which contact finally led to his abandoning of Anglicanism and joining the Church. Let me here quote from his "Indian Reminiscences," written shortly before his death:

"Although my devotion to St. Thomas Aquinas was well-known to my Indian friends, nobody took exception, because I never flaunted my religion or engaged in religious propaganda. . . . I believe that clumsy proselytizing is the first thing a would-be apostle should avoid—often it quite unconsciously merely masks one's desire to dominate and score a 'victory.' I have always felt that the task of a lay missionary is much more humble and self-denying, i.e., that of removing obstacles in the way of acceptance of our faith by others. And the principal obstacle to Catholicism—is it not Catholics? If every Christian in India were and ever had been a true counterpart of Christ, can we doubt that the whole of India would have been Catholic long ago? What missionaries as a rule do not sufficiently realize is that the educated Pagan of today is not at all primarily interested in religion, as is the missionary himself, but in politics. That is also the criterion by which he judges a stranger's sympathy—does he favor his political self-determination or not? Now it so happened that I myself was entirely devoted to what seemed to me a principle of natural justice, viz., that every nation was entitled to be master in its own country . . . as long as it observed the principles of international justice. The application of a Catholic political science . . . would shed light . . . not as part of one's revealed religion, but simply as appealing to the natural sense of right and wrong of Pagan and Christian alike. . . . Obviously in this, one has got to take sides and

cannot rest content to utter generalities; in other words, one must take part in politics. . . . But this is a role improper for priests . . . and a field which is naturally reserved to lay apostles. . . ."

Catholic University of Peking

After more than nine years of active life in India, Providence again took a hand. An incipient tumor forced Dr. Zacharias to leave Bombay in July, 1928, to go to France for the necessary operation. After his recovery, he lived for some time at the Benedictine Abbey of St. André in Bruges, Belgium, where he joined the Third Order. He collaborated extensively with the "Bulletin des Missions" and lectured at the Catholic University of Lille. His book, *Renascent India*, was published in London in 1933. It was this book which attracted the attention of Fr. Wilhelm Schmidt of the Society of the Divine Word, who had been entrusted by the Holy Father with the reorganization of the Catholic University of Peking. He asked Dr. Zacharias to come to Vienna on the occasion of the Missionary Congress of 1935. It was there that I first met Dr. Zacharias and from then on our paths went more or less parallel until 1951.

We travelled separately to Peking in the summer of 1936, because Dr. Zacharias went to Malaya first, in order to try to obtain financial support for the University from the Chinese colony there. By the time we were settled in Peking and had started teaching at the Catholic University, the Japanese were already preparing the invasion of North China. Six months later, the Marco Polo Bridge incident led to the Japanese occupation of Peking. From then on, until December, 1941 (Pearl Harbor), Zacharias taught political science and history, published a textbook of "politology" and numerous articles impossible to list here.

Just as he had lived and dressed as a Brahman in India, he lived like a Chinese in Peking, eating coarse millet for breakfast and insisting that he be paid at the same reduced rate as the Chinese teachers hired locally by the University. He acted as unofficial secretary to the University's rector, Rev. R. Rahmann, and when the latter was asked by Rome to submit a report on the University's aims, it was Dr. Zacharias who drafted a memorandum in which he stressed that the purpose of the foreign missionary should be to train a native clergy as soon as possible. With the election of our present Pope, this policy was implemented by the nomination of Cardinal Tien and Arch-

bishop Yu Pin, both of whom greatly esteemed Dr. Zacharias. The Cardinal gave concrete evidence of this by attending the funeral Mass held at Techny, Ill., after Zacharias' death.

In a Concentration Camp

In the fall of 1941, Dr. Zacharias was given a home furlough; but he was caught by the war in the Philippines and interned by the Japanese, first in Manila and then in Santo Thomas. He went on working and studying in the concentration camp; he lost 60 lbs. on the starvation diet. When Manila was liberated, he was evacuated by the U. S. forces, first to Australia and then to the United States. During this first stay in the United States, he arranged for publication of his book, *Protohistory* (Herder & Co.), which was dedicated to Wilhelm Schmidt. After the collapse of Japan, he returned to Peiping and taught in the graduate division until 1949, about a year after Peking was taken by the Communists, when the University in recognition of his services, retired him and gave him accommodation at St. Mary's Guest House in Techny, Ill.

Since his retirement, he had been working on *Origins*, a monumental history of the world, in four volumes, which are ready for posthumous publication. In the first of these volumes, which treats the period from the creation of the world to the creation of man, Dr. Zacharias' searching mind has made the full circuit back to natural science. He treats Cosmology, Paleontology, Genetics and Nature Philosophy. In the second volume he traces the invention of war and the genesis of Zoroastrianism, whilst the third and fourth volumes are dedicated to an ethnological analysis of Hellas and Rome up to the advent of Christ.

It is impossible to evaluate within the scope of this article the tremendous influence which Dr. Zacharias has had on everybody with whom he has come into contact directly, e.g., his colleagues and students, or indirectly in his writings. His was one of the rare minds able to combine abstract principles with concrete realities in ethical action. He was a diligent and humble worker in the vineyard of the Lord and I am sure he has merited the reward which has been promised the good steward.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace!

DR. EDGAR TASCHDJIAN
Brooklyn, New York

Warder's Review

Martin Luther in Pictures

IN THE FLOOD OF MOVIES pouring out of Hollywood, there have been occasional pictures in which all the technique, the know-how, of the picture industry has been prostituted in a bad cause adroitly camouflaged to deceive the masses who patronize the cinema.

In Mexico, for instance, religion was crippled and horribly persecuted under such dictators as Obregon, Calles, etc., on the basis of anti-religious laws going back to Juarez. Nevertheless, a movie represented Juarez as another George Washington who was anything but anti-religious. This movie must, therefore, be classed as lying propaganda.

Another example was the "Song of Russia," which idealized Communist Soviet Russia and helped in the movement to put her where she is today—the greatest threat to the United States and the Allied Powers throughout the world. This clever movie must also be classed as lying propaganda.

Despite the fact that these motion pictures are now clearly recognized in their evil character, we are currently being treated to another which, under the disguise of religion, is clearly propaganda. The picture is legendary and does not paint the historic Martin Luther. Hence, it, too, must be rated another piece of lying propaganda.

The religious background of the movie tends to represent pre-Reformation Christendom as groaning under the terror of a wrathful God without the saving thought of His mercy. Actually, the Sacred Scriptures, the Liturgy, literature, and art were more eloquent in portraying God's mercy than His wrath. Nevertheless, pre-Reformation Christianity is portrayed in the Luther film as an anticipated "Day of Wrath."

This distorted picture of the religious background is given by the movie to prepare the spectator for Martin Luther's alleged excessive asceticism as a monk, for which, however, his superior sanely corrects him in the movie. To help Luther's cure from such excesses and other waywardness, the movie has his kind religious superior send him on a trip to Rome.

The best historical research proves the movie story untrue on this point. Luther was sent to Rome by seven Augustinian convents to defend these convents of strict Augustinian observance

against a union with convents of less strict conventional observance. This union was fostered by the Augustinian Vicar, John Staupitz. Something then happened which proved to be the turning point in Martin Luther's life—his defection to John Staupitz. We know the fact but not the details.

The union was not only not consummated, but the divisions amongst the Augustinians became accentuated, and Martin Luther passionately attacked as self-righteous those whom he had gone to Rome to defend. This led to his defection from the Catholic Faith as he hardened his case against the alleged self-righteous by his own mis-interpretation of Scripture, making man a cesspool of sin, original and actual. He denied that original sin was taken away in Baptism and actual sin in Penance.

Erfurt University had become too hot for Luther. So John Staupitz had him transferred to Wittenberg University to become his own successor in the chair of Scripture, a position for which Martin Luther was ill-prepared, having studied only two years of theology.

It was for his Wittenberg classroom exegesis of St. Paul's Epistle to the Romans (1515-16) that Martin Luther had worked out his own theology of Man's total depravity which no psychiatrist today would admit for any man, woman or child. If sin, original and actual, was not taken away, as Martin Luther falsely asserted, there was no reason to bother much with the temporal punishment due to sin with which indulgences were concerned.

When Luther edited the series of theses under the title, *The Beginning of the Gospel Business*, he did not include in his thesis against indulgences that which he nailed on the Wittenberg Castle church door on the Eve of All Saints, 1517. Evidently in Martin Luther's judgment, the indulgence controversy was a side issue. Here again the movie falsified history, giving this more space than any other event treated. The whole treatment of indulgences is a caricature. The wild orgy aroused by the preaching of indulgences in the movie is not at all justified by the text of the Confessional Letter, the document which stipulated a pious offering for the building fund of St. Peter's Basilica in Rome. The splitting of the proceeds was an abuse that was eliminated in

the real reformation by the Council of Trent which prohibited all traffic in indulgences by its reform decrees.

The Confessional Letter granted an indulgence from temporal punishment due to sin and an enlargement of faculties to Confessors, so as to enable them to absolve one duly penitent and confessed even from sins reserved to higher authority in Christ's Church. This leaves no place for the episode of Luther and the drunkard in the movie's fictional development of the indulgence controversy.

When the whole Luther business then simmered down to the disputation with John Eck at Leipzig (1519), the movie again gives a false impression of what happened. Martin Luther himself was disgusted with his own showing, confessing in a letter to Spalatin: *male disputatum est*—that he had poorly disputed with his Catholic opponent; but he promised that he would doctor up the disputation when he had it printed, so as to turn his defeat into victory. This illustrates Martin Luther's development of lying as a fine art. Soviet Russia's big lie propaganda could find a past master in the art in Martin Luther.

The movie then jumps to the Imperial Diet of the Holy Roman Empire of the German Nation at Worms in 1521. Here Martin Luther had more armed protection than the Emperor Charles V who had given him safe conduct for a hearing. Under the circumstances, Luther could afford a theatrical display of heroics in the contumacious profession of his own faith. When the ban of the Empire was pronounced against him, his own prince, the Elector of Saxony, had him spirited away and hidden in the Wartburg near Eisenach. The great scholar, Erasmus of Rotterdam, now felt constrained to turn against Luther, recognized as a rebel, not a reformer of the Church. Of this last fact there is nothing in the movie, although it went out of its way to bring Erasmus into the picture before this.

From the Diet of Worms (1521) the movie jumps to the Diet of Augsburg (1530), with nothing in between, except the marriage of Luther with the ex-nun, Katherine von Bora. If Martin Luther lost his faith as a Catholic monk, which he did, and then married a nun who also lost her faith, it does not justify his outrageous and calumnious attack on monastic vows about which he lied, contradicting his own past experience in monastic life. The movie has nothing to say

of the bad circumstances in which Reformer Martin Luther took unto himself an ex-nun as his wife.

Luther, more than anyone else, was responsible for the Peasants War by his inflammatory declarations. Then he found it to his interest to turn from his own class from which he sprung, urging the princes to rise in force "against the murderous and thieving mob of peasants."

It was, in fact, the Lutheran princes who took over at the Diet of Augsburg (1530), when they signed the Augsburg Confession composed by Luther's closest associate in his work, Philip Melancthon. Amongst these princes there stood out as a leader the syphilitic Landgrave of Hesse, to whom Luther gave a dispensation for bigamy. Martin Luther so degraded marriage by his teaching on divorce that so-called "dog-marriages" became common in his following of runaway monks and nuns, completely to the discredit of his "reformation."

In the wake of such disintegrating immorality came melancholia and an epidemic of suicides, to which Luther himself confessed that he was subject. There is, of course, nothing of all this in the movie about Martin Luther.

When the Lutheran princes took over, Luther looked to them to compel uniformity of religion in their principalities. This meant the violent repression of Catholics and Jews. *Cujus regio, illius religio* was a Reformation dictum. There was nothing of that championing of religious freedom, so falsely and subtly insinuated as a characteristic of the Reformation leaders in the Martin Luther film.

The real Martin Luther is exposed by two articles in "*Reformation Studies*.* The first is entitled "Martin Luther: Sin and Good Works," and the second, "The Temptations of Martin Luther and His Early Table-Talk Writers (1531-1534)."

REV. FREDERICK J. ZWIERLEIN

Catholics in West Germany total 21,576,179, which is forty-five per cent of the total population, according to figures published in Bonn. Of the 10,000,000 refugees in West Germany 3,572,392 are Catholics.

* *Reformation Studies* by Rev. Frederick J. Zwierlein, \$2.00; procurable at Trant's Book Store, Rochester, N. Y.

Brain Washing

THE RECENT REPORT of Dr. Charles W. Mayo to the Political Committee of the U. N. on the methods used by the Communists to extort confessions from American prisoners of war is shocking in the extreme.

The particular instance referred to in the report concerns the unique process of mental and physical torture to which some of our captured airmen were subjected in order to obtain from them signed confessions implicating them in a campaign of germ warfare which was wholly trumped up by the Reds.

The Communists knew that the charge of germ warfare was fictitious and without a shred of evidence to substantiate it. Thus they set about their task of getting the "confessions" with a type of cold, calculating and sadistic thoroughness which shocked a world grown callous to barbarism. The net result of the process of "conditioning" was a man completely broken in spirit, confused and demoralized. Worse than the suffering inflicted on the prisoners' bodies, unspeakably cruel as that was, was the torture of their minds. We have often heard of the expression "frightened out of one's wits." That is precisely what happened to the tortured prisoners. They were actually so upset that their mental processes no longer functioned normally. In some instances they came to believe themselves guilty of the preposterous charges. As someone has put it, they underwent "a change of personality." This spoilation of man's spiritual faculties has come to be known as "brain washing." Beyond all doubt, it represents a new low in human cruelty. There could hardly be a more dastardly assault on the dignity of the human person.

Closely allied, however, to the technique employed by the Communists in their assault upon truth and human dignity is another kind of "brain washing," less crude but very devastating. We refer to the conspiracy against the truth which has become so prevalent in modern times. One of the recognized purposes of our secular press is to condition the minds of their readers for the acceptance of certain conditions or practices to make them amenable to the furtherance of some scheme. News is slanted and colored. Columnists contort logic and play up passions, all the while pleading fervently for the freedom of the press. False propaganda has played a major role on both sides of every war fought in this century.

Who but God alone knows how often and how drastically the truth has been suppressed, shaded or colored. And all to mislead the people who form their judgments, unfortunately, on what they read in their newspapers.

Similarly, there is a species of brain washing in all godless education. Our philosophy tells us that the human mind is ordained to truth. God is the first Truth. When men are unimpeded and unfettered in their search for truth, they ultimately arrive at some knowledge of God. What, then, must be said of a system of learning which sedulously and by design is completely evolved in a moral vacuum, where God and religion are tabooed by the capricious arrogance of little men in professional chairs? Are not these men also engaged in a "brain washing" of a sort?

While we are experiencing a wave of horror and indignation over the crimes committed by the Communists against men's minds, it would be salutary, indeed, to let our indignation include, as well it might, the suave educators in our country, who so cleverly despoil their unsuspecting students of all sense of loyalty to their Father in Heaven, according to Whose image they were created. Secularistic education is a devastating thing.

Dr. Hans Asmussen, the noted Protestant theologian, in a public letter has addressed a number of questions to his fellow-Protestants in Germany regarding their attitude to Catholicism.

"What is the explanation," he asks, "of the fact that the Catholic Church in Germany is much more effective spiritually than we are in literature, vocations, Church attendance, willingness to serve?"

"Why is it considered Protestant in some parts of our country to believe little, never to be sorry and make amends for our faults, and rarely to pray or go to church?"

"Why do we judge Catholics by their worst and not their best representatives?"

"Why are we afraid to get to know Catholicism as it really is today?"

"Why do we think about it in terms of what it was four hundred years ago?"

"Why do we not stand up against modern unbelievers who attack the Catholic Church and mean Christianity?"

Zelandia, Sept. 3

Contemporary Opinion

IF WE AIM AT MORTAL improvement and social betterment, the right way to proceed is to find out what ought to be, and to judge the facts in the light of the ideals and principles supplied by this investigation. Corruption, however widespread it may have become, does not justify corruption. Practice does not create values; on the contrary, practice must reach out to the values which lie beyond and above it. If we attempt to accommodate moral norms to existing practice, instead of re-fashioning prevailing practice in conformity with the requirements of an eternal and immutable law, we shall inevitably sink to lower and lower moral levels. Human experience throughout the ages is quite eloquent and unmistakable in this respect, and unequivocally teaches that practice follows a downward pull unless there is a higher force to counteract this tendency. Powerful moral leverage is necessary to keep practice on any level of decency, let alone to raise it to a higher plane. As soon as the moral leverage relaxes, practice slips. Our own personal and every-day experience tells the sad tale.

RT. REV. CHAS. BRUEHL, D.D.

The mystery is that Russia has never taken advantage of opportunities presented to win the approval of others without hindering her own purposes. Such an opportunity exists in the matter of an Austrian peace treaty. Two hundred and sixty meetings have been held over this matter. At one point the Russians were willing to accept fifty-four of the fifty-nine clauses in a proposed treaty. Then, apparently in order to preserve their record of anti-social behavior, they injected the thorny question of Trieste, and were thus able to stave off an agreement.

Austria is no longer a world power; it is smaller than the State of Maine and has a population about equal to three boroughs of New York City. Yet the Russians insist on the continued occupation of this country, despite the fact that concurrence in a treaty would cause a favorable reaction in East Germany and other regions hanging in the balance. The only answer to Russia's unwillingness to use the method of mildness and agreeableness seems to be that the Reds care nothing for popularity, even among ordinary people, of whom they boast that they are the real saviors.

The Catholic Sentinel, Oct. 1

Self denial, suffering, and poverty cannot be separated from the message of Christ. "Unless a man take up his cross and follow Me, he is not worthy of Me." To offer mankind any hope of a world in which these things shall not be is to adopt the deceitful and evil methods of Communism.

We must certainly endeavor to bring to an end the oppression of the poor. We must endeavor to create a society in which the natural as well as the supernatural dignity of man is recognized, and in which he can live as a free, responsible child of God.

But we must not forget that the offering of a slave's bondage may be more acceptable before the throne of God than the offering of the greatest masterpiece of a great artist. And it is not an acceptance of slavery to teach men to use their bondage for the serving of Christ.

JOHN FRANCIS HARDING, C.P.

The Catholic Worker, London, June, 1953

While there is no such a subject as Catholic economics, any more than there is Catholic mechanics, or Catholic bookkeeping, the need for Catholic economists is growing. The need for practical reconstruction of the material order, not subject to materialistic values, but guided by Christian principles, is becoming more urgent. This presupposes, however, thorough knowledge of the mechanics of economics.

There is a need for greater knowledge, as was emphasized in the statement made before 800 religion students by Pius XII on October 1st, when he warned them to "flee from tiny manuals." He was referring to the study of religion, but added that the Catholic student must also excel in all branches of culture "because duty demands it and the Church wants it."

Labor and capital, private property and social needs, individual enterprise and collective interests must all be made to conform to the moral principles laid down in the social teachings of the Church. But if Catholics are to escape the danger of forfeiting leadership, by losing themselves in impractical generalities of objectives or by succumbing to contemporary scales of materialistic values, then, also in the sphere of economics, they must "flee from tiny manuals."

The Ensign, Nov. 7

We maintain that in training the child to be a good Catholic we are automatically training him to be a true and loyal citizen. We claim, therefore, that the teaching given in a Catholic school is of enormous advantage to the State, for here the child is taught primarily his duties to God. He is taught lessons of obedience and submission to authority and, above all, love of God and love for his fellow men.

CARDINAL GRIFFIN

The Irish Catholic, Sept. 24

The consistent theme of every modern discipline of progress has been that through scientific knowledge and its practical application in industry, farming, medicine, economics, law, politics, the arts, education and morals, historical processes are made and improved, that history is made creative, that time alone is needed for man to win complete control over history and redeem himself from every personal and social evil.

Isn't it about time, then, that we advert to the overemphasis being placed on progress, one kind of progress, that is, material progress? Isn't there any likelihood of us recognizing that, after all, the scientific way is but a penultimate process, and that the City of God, for each man and for all mankind, lies beyond the known frontiers of Nature and disputed ramparts of history, in religion, the true religion?

The Catholic Standard and Times, Oct. 2

Convicts are not slaves. Still less should they be made into guinea pigs. They must always be more important than any treatment or experiment to which they might be subjected. . . .

Modern corrective treatment for behavior deviations, though still in its infant stages, can be of real value in assisting convicted criminals in regaining a normal, healthy place in society. Yet I feel justified in issuing a word of warning in this regard.

Unless we set careful safeguards to psychotherapeutic treatment administered to people kept in State custody, we could very easily find ourselves giving at least passive consent to a modern school of thought which would not hesitate to subordinate the individual personalities to the exigencies and interest of a materialistic, scientific idealism.

BISHOP WILLIAM P. WHELAN, O.M.I.

The Guardian, October 16

Hands joined in prayer are an excellent symbol of what sacred art should be. Gothic-wise they point to the things above. Thus the art used in a church should be a help to prayer, not serve as a distraction. The trouble with most modern works of art is that they are executed in a technique that makes them a language only understood by the artist himself. Of their nature, they are too subjective, too bound up with the individual outlook of the artist to serve as an objective help to others. Abstract trends in art or modern distortionism cannot help the faithful as things stand at present. Bewilderment, the keynote of most modern exhibitions, can never help the faithful to pray. The man in the street understands little or nothing of these modern trends; so, until such time as he does understand something of them, they can never serve the cause of sacred art. This dawning of understanding seems, as yet, to be a long way off.

REV. ANGUS BUCKLEY, O.P.

The Irish Rosary, Sept.-Oct. 1953.

Fragments

DENONCING the "wanton display of luxurious and dissipated living of some American tourists in Europe, the Holy Father recently observed that "international understanding and amity have less than nothing to gain from such 'vacation' trips, which cannot fail to scandalize the toiling and less affluent brethren in a country whose hospitality is thus abused."

As Bishop of Mantua, Bl. Pius X continued to pay his monthly dues in a workingmen's union, an organization he joined while a Cathedral Canon in Treviso.

"No argument will ever convince hungry people that they should starve while we debate over how to keep our mountains of food from rotting," stated a resolution adopted at the last meeting of the National Catholic Rural Life Conference in Kansas City several weeks ago.

Copies of Pope Leo's encyclical *Rerum Novarum* were sent to all members of the Indian Parliament by the Young Men's Sodality of Bombay. A brief note expressing the motives of the sodalists accompanied each copy.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Fifty Years After the Motu Proprio of Bl. Pius

"WE PROCLAIM THAT WE have no other program in the Supreme Pontificate but that 'of restoring all things in Christ' (Ephes. 1, 10), so that 'Christ may be all in all'." (Coloss., 3, 2). . . . "Should any one ask Us for a symbol as the expression of Our will, We will give this and no other: 'To restore all things in Christ'." Thus did Blessed Pius X proclaim his program to the world in his first encyclical, *E Supremi Apostolatus*, on October 4, 1903, just two months after his election to the See of Peter.

A few weeks later, on November 22, 1903, he began the implementation of this program with the publication of his now famous and much quoted *Motu Proprio* on the reform of Church music, in which he singled out active participation in the liturgy, the official worship of the Mystical Body of Christ, as a basic pre-requisite for all the other apostolates: "It being Our ardent desire to see the true Christian spirit restored in every respect and be preserved by all the faithful, We deem it necessary to provide *before everything else* for the sanctity and dignity of the temple, in which the faithful assemble for the object of acquiring this spirit from its *foremost* and *indispensable* fount, which is the active participation in the holy mysteries and in the public and solemn prayer of the Church." The proper worship of God is man's first duty to his Creator, and into the temple where this worship is rendered nothing unworthy, nothing disturbing, nothing worldly is to be admitted, lest the faithful fail to imbibe the true Christian spirit in a world which has tried vainly to substitute man for God.

The flourishing of the true Christian spirit demands that "Christ may be all in all," that all creation be brought under the headship of Christ, so that in all things Christ may hold the first place. How far the twentieth century, infected with the virus of secularism, falls short of this ideal! Would that Christians during the past fifty years had taken Blessed Pius X more seriously! Many noble efforts have been made in the various forms the apostolates have taken; but it must be admitted that even today we are largely neglecting the "foremost and indispensable fount"

of the true Christian spirit without which the restoration of all things in Christ will never be achieved.

Blessed Pius X told us that active participation in the liturgy is the *foremost* source of the true Christian spirit. It must come first, then, in any apostolate. Again he tells us that it is *indispensable*. We, therefore, cannot get along without it. It is noteworthy in this connection that practically all the Catholic Action movements using the cell technique do have a "liturgy inquiry" in which an attempt is made to give the participants a knowledge of the liturgy, so that they can "live it out" in their daily lives. And this is as it should be, if those working in these movements really comprehend the message of Blessed Pius X. Whether the Catholic Actioneer be a worker, student, teacher, farmer, father or mother, he will never succeed in making "Christ all in all" without living in close contact with the sacramental life of the Church.

Blessed Pius X called for full bodily, external participation in the worship of the Church at High Mass through congregational singing. A recent national survey showed that in this matter we have barely scratched the surface; for it was estimated that possibly 200 out of over 15,000 parishes in the United States have congregational singing by adult congregations, and that after fifty years! Without doubt some of the countries of Europe are twenty-five years ahead of us in this important matter. The picture, however, is by no means all black. Much interest and enthusiasm has been aroused, so that the years immediately ahead should see real progress.

There can be no question of the impact of congregational singing upon the members of the Mystical Body at worship in the minds of those who have actually done it. Never to be forgotten experiences were the sung Masses at the 1949 Liturgical Week in St. Louis and at the 1953 Week in Grand Rapids. Those of us who do have congregational singing regularly get unsolicited reactions from our parishioners when they assist at "silent" Masses elsewhere. The writer has congregational singing every Sunday in a little parish of forty-five families, without a Catholic school. Since we are in a resort area, many visitors

om large city parishes join us in singing the
igh Mass. Many of them have expressed most
vorable reactions coupled with wonderment as
why it is not done in their home parishes. One
ade this striking comment: "I go to Mass at
veral much larger parishes, but at none of them
o I assist at Mass as well as I do in Elsberry."
nly recently the writer directed the congrega-
onal singing, after one short practice, of a
lemn Mass at the Missouri State Convention of
e Catholic Union in Missouri in St. Joseph's
urch, Louisiana, Mo.; it went surprisingly well.
ne participants were most enthusiastic and will
o doubt want to do it again. Surely, if such
heterogeneous group can do it with so little
eparation, the regular Sunday congregation
ould be capable of doing it much better.

Blessed Pius X, of course, called for much more
an merely external participation. He is the
ope of early and frequent Communion. During
e past fifty years the Holy Table has become
er more crowded as young and old come for-
ard to participate actively in Holy Mass by this
llest and most perfect means. Without doubt
new Eucharistic era has begun in the Church,
hich will do more than anything else for the
storation of the true Christian spirit. What
as inaugurated by Blessed Pius is now logically

followed up by our present Holy Father in the
relaxation of the Eucharistic fast and the grant of
evening Mass, which, in the last analysis, are cal-
culated to bring the faithful in ever greater multi-
tudes to Holy Mass with Holy Communion as an
integral part. Pope Pius XII has even gone so
far as to say that the liturgical apostolate is the
most basic and important of all the varied aposto-
lates flourishing in the Church of the twentieth
century. May God hasten the day when this is
more generally recognized in high places and low.
For only then will the true Christian spirit be-
come a living reality, capable of conquering the
forces of atheistic Communism which have had
such phenomenal success during our generation.
The solution is not mere negative anti-Commun-
ism. Even if we succeeded in destroying Com-
munism, we would only create a vacuum which
would breed another anti-Christian "ism." Chris-
tians of the twentieth century must meet the chal-
lenge by a fully positive Christianity in all fields—
home, school, office, factory, recreation, etc., and
they can achieve this only by giving primacy to
the liturgical, sacramental apostolate.

REV. ALOYSIUS F. WILMES
Sacred Heart Church, Elsberry, Mo.
Secretary of the National
Liturgical Conference

The Year of Mary

IN A MOVING ENCYCLICAL titled *Fulgens Corona
Gloriae* (The Radiant Crown of Glory), Pope
us XII has proclaimed the year of December
1953, to December 8, 1954, as a "year of
Mary," in token of the centenary of the procla-
mation of the dogma of The Immaculate Con-
ception. While this inspiring encyclical reiterates
e Catholic teaching enunciated in the *Ineffabilis
us* of Pope Pius XI, supplying additional popu-
lar arguments in support of the dogma, it is un-
doubtedly intended to be primarily devotional in
urpose. As such, it possesses to a marked degree
a attractiveness which makes it very readable
en to the laity unfamiliar with theological lore.
Our Holy Father sees the coming centenary
the solemn definition of the Immaculate Con-
ception as a time for renewing and intensifying
ur devotion to "Our Most Sweet Mother" in the
actical terms of Christian living. "The com-
emoration of the mystery of the Most Holy
irgin, conceived immaculate and immune from

all stain of original sin, should, in the first place,
urge us to that innocence and integrity of life
which flees from and adhors even the slightest
state of sin." In the final analysis, the salvation
of modern society will derive from the personal
holiness of individuals and their moral reclama-
tion. For "the root of all evils by which men are
harshly and violently afflicted and peoples and
nations straightened, has its origin in this
especially, that many people have forsaken Him,
'the fountain of living waters, and have dug for
themselves cisterns, broken cisterns that can hold
no water (Jer. 2, 13)'. Society is ravaged by dis-
order because of the rejection of religion. Thus
it comes about that neither laws nor public author-
ity have much value, and the rights of men are
largely without genuine sanction.

In the restoration of order, "much can be
done . . . by those who hold the reigns of gov-
ernment." But the genuine remedy must be
sought from a higher source, from a power that
is greater than human, "which will illumine minds

with heavenly light, which will touch souls. . . . It is only with the aid of heavenly grace and illumination that Christian principles of morality will again become consolidated. But these principles can be entirely and lastingly productive only when actually put into practice.

Since the Virgin Mother of God ever incites men to follow with eagerness and energy the way that leads to Christ, the Bishops throughout the world are invited by the Holy Father to rally their priests and people in the celebration of the Marian Year. The Pope expresses his "confident trust that this Marian celebration may bring forth those most desired and salutary fruits which all hope for," viz., a universal return to the norms of Christian living.

For the proper observance of the Year of Mary, Pope Pius XII urges religious rallies at which appropriate sermons and discourses will be given. He stresses particularly the desirability of pilgrimages to churches and shrines dedicated to our Heavenly Mother. During all these religious exercises, the special intentions of the Marian year should be born in mind. They are: Greater conformity with the "Christian Commandments" in the lives of each and every one; a generous and promising youth, pure and unblemished; the flourishing of a domestic life conspicuous for inviolate faithfulness; justice for peoples now suffering from hunger, oppression, dispersion, imprisonment, etc.; the dissipation of hatred, envy and discord. In a very special way the faithful

are bidden to pray for the freedom of the Church throughout the world.

As he has done on other occasions of great importance, the Holy Father in *Fulgens Corona* appeals to those "who are separated from us by ancient schism" to unite in special veneration of the Mother of God. Earlier in the encyclical the Pope stressed the honor which the Blessed Virgin has always been accorded even in the schismatic sects. It is hoped that the Marian Year will find observance at least among some of these dissidents.

Strictly in accord with Christian tradition and discipline, the Pope emphasizes the necessity of adding penance to prayers to make the latter effective. Besides, penance is absolutely necessary in withdrawing man from transitory things which impede and even preclude his progress in the pursuit of his heavenly destiny.

The encyclical closes with a plea for the establishment of peace on a moral basis, which means peace in men's souls. From this source it can radiate into society and the family of nations.

From start to finish, *Fulgens Corona* maintains the spirit of an intimate, fatherly appeal to the people of our age to seek their way back to God through the most powerful assistance of the "Divine Mother." To her they may look for help in this hour of need; to her they must look at the model of Christian living. *Fulgens Corona* represents a further enrichment of the wealth of Mariological literature which Catholics are so fortunate to possess.

REV. VICTOR T. SUREN

Benedictine Congress

BENEDICTINE SUPERIORS from all parts of the world assembled in Rome in the recent past for an international congress. The main purpose of the congress was to study the application of the new *lex propria*, or special law, given to the Benedictines by Pope Pius XII in an Apostolic Brief last year.

The new *lex propria* established the Abbot Primate juridically as head of the world confederation of Benedictine communities. Previously the Abbot Primate was elected by the Benedictines as the coordinating head of all institutions; but they remained independent, and he lacked "recognized juridical status." At the same time the new law upholds the autonomy of all congrega-

tions and monasteries. It sets up a fraternal organization among the monasteries for mutual aid and for furthering uniformity between the various autonomous units.

In keeping with this spirit of mutual concern the recent congress considered what might be done to help the abbeys and monasteries in Iron Curtain countries. Similarly, world-wide educational problems and difficulties facing missionaries were also discussed, as was the possible revision of the breviary.

The Holy Father gave an audience at his summer palace to the visiting abbots and priors. He referred to the "innumerable battle lines of monks who, not with swords and war, but with the cross and plow, with charity and truth, spread everywhere the light of the Gospel and led barbarous

peoples of Europe to elevate their morals in accordance with the teachings of Jesus Christ, and directed them toward peace and concord, and that industriousness from which emerged a new era for humanity."

Pope Pius XII assured the Benedictines that they will still possess "that salutary virtue which is able to offer an adequate remedy for evils which exist today." He singled out their contributions to the growth of the Sacred Liturgy, to monastic discipline and to the practice of Christian virtues as helping immensely in furthering the Christian cause. His Holiness commended

the Benedictine superiors for their study of the new special law which, he said, facilitates the extension of the Benedictines' work "in a world which needs them so much." The Pope's address was delivered in Latin.

The total attendance at the congress included approximately 150 abbots and priors representing as many Benedictine establishments in the world, exclusive of the Iron Curtain countries. These establishments have 11,500 religious enrolled. Abbot Primate Bernard Kaelin, who will continue in office another six years, presided at the sessions.

New Microfilm Library for St. Louis University

AMERICA, AND PARTICULARLY St. Louis, will be singularly blessed by the foundation of a microfilm library which will contain most of the important manuscripts of the celebrated Vatican library. When this work is completed, St. Louis University will undoubtedly become the most important research center in the Western Hemisphere and one of the most important in the entire world. St. Louis already possesses the largest library of any Catholic university in this country.

Some 600,000 priceless ancient manuscripts in 10,000 hand lettered volumes are being microfilmed in black and white. In addition, the color filming of many exquisitely beautiful books is also in process. The entire collection includes manuscripts dating from the earliest days of recorded history to the advent of the printing press. The subjects covered include jurisprudence philosophy, law, drama, literature, science, theology and history. One-third of the microfilming process has thus far been completed.

This work had its inception during the second World War, when Pope Pius XII expressed great concern for the invaluable manuscript collections in the Vatican Library, which houses eight such collections. St. Louis University then asked for and received permission to microfilm the most important manuscripts, and organize them into one complete library. The Knights of Columbus are paying the costs of the microfilming and shipping.

Not only has Pius XII permitted St. Louis University to do the microfilming, but he has also consented to lend his name to a memorial library building. The announcement of this was made

jointly by the Most Reverend Joseph E. Ritter, Archbishop of St. Louis, and the Very Rev. John B. Janssens, Father General of the Society of Jesus. St. Louis University is conducted by the Jesuit Fathers.

The Very Rev. Paul C. Reinert, president of St. Louis University, said in his official statement: "The very nature of the Papal permission to bring the Vatican collection to this university and the further and equally rare permission to name the contemplated library building in his honor is evidence, not only of the Pope's affection for America, but is his indication of the great trust that men who love freedom place on our country. The truths contained in the library are products of all ages, creeds, and nations, and it will be our determined endeavor to make these records available to all scholars in the Western Hemisphere."

The library building will cost in the neighborhood of five million dollars. George W. Strake, Houston oil man and alumnus of St. Louis University, will be the national chairman of the recently organized Pope Pius XII Memorial Library Committee. He will have several advisory committees, one of which is to be composed of members of the American Hierarchy.

More than 50,000 copies of the new Concordat between Spain and the Vatican are being printed by Protestants and Other Americans United for Separation of Church and State for distribution to Protestant clergymen and lay leaders throughout the country, Dr. Glenn L. Archer, executive director, announced recently. POAU is using the concordat to "prove" that the Catholic Church in Spain has sacrificed its freedom by forming a union with the Spanish State.

SOCIAL REVIEW

Catholic Farm Movement

YOUNG CATHOLIC leaders are successfully pushing a new peasant movement in the very heart of the Huk stronghold in the provinces north of Manila. Instead of the promises made by Communist Huks, the Catholic-led group is bringing concrete benefits to the farmers of the region.

Called the Federation of Free Farmers, the new organization is securing for the farmers their rights under the Tenancy Law, and is working with landowners to secure greater farm production to the benefit of both owner and tenant.

In towns where the Federation of Free Farmers is active, a slight rise in living standards has already been noted. This alone has induced many from towns and provinces to request membership in the organization. Even former Huks have joined the federation.

Irrigation in Texas

IRRIGATION HAS BEEN PRACTICED in Texas for at least 400 years, stated Richard P. Brenneman in an article appearing in a monthly publication of the Bureau of Business Research of the University of Texas. The article went on to say that Coronado reported that Indians were irrigating crops near the present city of El Paso when he arrived there in 1541. There is evidence that irrigation was used long before this in the Trans-Pecos area.

The San Antonio River supplied water for fields along its course as early as 1716, and the San Saba River by 1756, Mr. Brenneman relates. Anglo-Americans first developed agricultural irrigation in 1853 near the present town of Balmorhea, still a center of irrigation. From there, irrigation spread to the Rio Grande Valley and, slowly, to other parts of the State.

The past decade has seen tremendous growth in Texas irrigation, Mr. Brenneman says. Irrigated acreage has spread from barely more than one million acres in 1940 to some three and one-half million acres today. Over the same period, capital investment in irrigation works and water rights has soared from 66 million dollars to at least 150 million dollars, the researcher reports.

Almost every Texas crop is grown under irrigation in some part of the State, and usually with improved yields. Cotton, the top irrigated crop, occupies about one million acres of water-fed Texas fields.

Family Compensation Urged

A "family compensation" plan to supplement inadequate salaries of workers with large families was suggested to a Roman Catholic employers' group in Mexico City recently. It was proposed by Juan Sanchez Navarro, a brewer owner, at the first assembly of the Guadalupe Employers Association. Mr. Navarro is head of the Association's national committee.

"Christianity respects the dignity of the workingman," he said, "and these days it is necessary to find better ways to compensate the workers. He suggested that instead of profit sharing schemes, workers should be offered "family compensation" in cases where salaries are inadequate. The compensation, he added, should be commensurate with the size of the man's family. Workers' economic welfare, Mr. Navarro declared, is not the responsibility of the Church, but of "those who control the economic life—the employers."

Archbishop Guglielmo Piani, Apostolic Delegate to Mexico, presided over the assembly. Association members made a pilgrimage to the Basilica of Guadalupe and attended a Mass celebrated by Archbishop Luis Maria Martinez of Mexico City.

Two Million East German Deaths in 1944

MORE THAN 2 MILLION East German civilians died in mass flight from the Russian army in 1944 and 1945, it was disclosed recently in an official survey. Of the original population of more than 11 million in the former German territory east of the Oder-Neisse line, only one million are still living there. The rest either died or were forced to flee westward.

These figures deal with areas behind the Oder-Neisse line which was fixed at the 1945 Potsdam conference as the provisional eastern frontier of Germany. They were published in the first two volumes of a historical and statistical study of the fate of the East Germans at the end of World War II. The study was sponsored by the West German Refugee Ministry.

Refugee Minister Hans Lukaschek said the survey had been made with no intention to make atrocity propaganda. Theodore Schieder of Cologne University, one of the group of university professors who made the survey, said it showed how untrue was the claim that the bulk of the German inhabitants voluntarily evacuated their land before the advance of the Red army.

English-French Cooperation

RECENTLY GREAT BRITAIN'S Electricity Authority laid a mile-long experimental cable in the English Channel near Dover. The action was preparatory to the laying of a double power cable, costing 4.5 million pounds, across the Channel, linking England and France.

The idea is to enable the two countries to exchange power in the most economical fashion, England furnishing France with electricity during the summer and vice versa during the winter, when France can draw on its hydro-electric sources in the Alps. The cable will carry 100,000 kilowatts at 132,000 volts.

Europe's Excess Population

THE MOVEMENT of Europe's surplus population to countries over-seas was termed "essential to the cause of Christian civilization" by a Vatican spokesman in an address to a 24-nation body dealing with European migration. Msgr. Mario Brini, a counsellor at the papal nunciature in Berne, Switzerland, spoke to the delegates to the sixth council session of the Inter-Governmental Committee for European Migration.

Those countries able to receive the surplus populations must do all they can to stimulate the movement of Europe's excess people, Monsignor Brini declared. The Vatican is ready to contribute to this program not only spiritually but materially as well, he emphasized. He reported that the Holy See had requested the Catholic Hierarchies in all "emigration" and "immigration" countries to form national Catholic committees specifically devoted to the task of facilitating migration.

The serious refugee situation in Trieste was underscored by Lee M. Blue, a spokesman for the American Military Government in the disputed port. He said homes must be found for 6,000 foreign refugees who have been granted asylum there.

A message from Italian Premier Giuseppe Pella stated that homes for four million of Italy's 47 million people must be found overseas. According to a program approved by the ICEM, some 117,000 Europeans will be given a chance to migrate to less populated countries next year. The largest number will come to the U. S., some 30,000.

Other major "immigration" countries will be: Argentina, 25,000; Australia, 20,000; Brazil, 15,000; Venezuela, 5,200; and Chili, 3,000. The migrants will come mainly from Italy, Germany, Austria, Greece and Holland.

Employment Trend

THE U. S. LABOR DEPARTMENT has reported that hiring of workers in manufacturing industries dropped in September to the lowest rate of the year. Workers' layoffs, on the other hand, reached a high point for the year. They increased from thirteen to fifteen per every one thousand employees between August and September, whereas hiring dropped from forty-three to forty per one thousand.

According to the Bureau of Labor Statistics, the September figures reflected "the leveling off of employment which has occurred in recent months." The rate of layoffs has been increasing gradually since last May, but the rate has not reached the high point of last year when twenty-two per one thousand were laid off in July. Similarly, while the hiring rate in September was at its lowest point this year, it is not as low as the thirty-three per one thousand recorded last December.

Layoff rates declined during the latter part of 1952 and early 1953. The Bureau said that the increase in the rate since then has become more pronounced in the durable goods industries than in those producing non-durable goods. This was attributed to the reduced output in the automotive industry, some machinery industries and in primary metals.

Our Total Debt—553 Billions

THE UNITED STATES Department of Commerce stated on September 22 that the nation's public and private debt increased 31½ billion dollars last year, to a total of 553 billions. This means that at the end of 1952 there was a net debt of \$3,500.00 for each American. The total net private debt of nearly 303 billion dollars overshadowed the net public debt—federal, state and local—of 250 billions. The federal portion was \$224,169,000,000.

Indications are that our indebtedness is continuing to increase at the same, or perhaps a faster, rate during this year. The rate of increase during 1952 was approximately the same as in 1951.

About seventy-five per cent of the increase of debt in 1952 was private. Individuals and business added 23½ billion dollars to their net debt last year, while federal, state and local governments increased the net public debt by eight billions. Net private indebtedness increased by eight per cent last year, while the net public debt increased by three per cent.

Destitution in Korea

IT IS DIFFICULT for us to grasp the dimensions of the misery that stalks Korea. Four years of war have resulted in 1,000,000 civilian casualties and the complete destruction of 500,000 homes. There are 100,000 orphans in this little land, and more than five times as many children whose widowed mothers are trying to care for them.

These figures were given in the November number of *Korean Survey* which made an appeal for clothing on behalf of the suffering war victims. The Thanksgiving week clothing drive of War Relief Services—NCWC is sponsored primarily for Korea.

Million Children in U.S. Receive Social Security

THE AUGUST 31 ISSUE of *The Cooperative Consumer* reports that more than a million children are now getting monthly social security insurance payments, the U. S. Department of Health, Education, and Welfare has announced. Approximately 918,000 of them receive monthly survivors payments because of the untimely death of the family breadwinner, usually the father but in some instances the mother.

A child's old-age and survivors insurance benefit is based on the average earnings of the parent whose work was covered by the social security law. The average monthly payment now being made to children is \$30.44; the largest possible payment to children of a single family is \$168.75 a month.

Labor Progress in the Orient

TWO AMERICANS have recently come from the Orient with reports of progress made by Catholics in the field of sound labor organization. The encouraging reports were made by Thomas J. Flynn, until recently labor information officer at the U. S. embassy in Manila, and Richard L. G. Deverall, representative of the A. F. of L. Free Trade Union Committee with headquarters in Tokyo.

Mr. Flynn stated that he has personally read in a handbook of the Huks, a communist-led rebel movement in the Philippines, that the Catholic Church in the social field is the greatest obstruction to the spread of Communism. The former State Department official said that the largest and most forceful labor movement in the Philippines is the Federation of Free Workers, launched some years ago by Father Walter Hogan, an American Jesuit. The movement is now com-

pletely in the hands of Filipino lay people and they are organizing workers effectively, incurring the wrath of both the extreme right and the extreme left, he said.

Mr. Flynn described the new Archbishop of Manila, the Most Rev. Rufino Santos, as a forthright supporter of the labor movement. Shortly after taking over the Archdiocese, the Archbishop told his priests that sermons cannot be digested by empty stomachs. "We must go to the poor and help them; otherwise all our talk about religion will fall on deaf ears," the Archbishop declared.

Mr. Deverall cited as a hopeful sign the recent establishment, under Catholic auspices, of Christian labor schools in the Orient. He mentioned the school founded by Father T. Q. Enright, an American Jesuit at Amshedpur, India, and by Father Peter Pillai, O.M.I. at Colombo, Ceylon. Another American missionary Father George Hirschboeck, M.M., is scheduled to open a labor school at Kyoto, Japan, next month, he said.

Quiet Social Revolution

A QUIET SOCIAL and religious revolution is in process in Spain at the present time, writes E. A. Walker, Madrid correspondent of the London *Daily Telegraph*, in a recent article in the *Sign*. Pointing out the willingness of Catholic leaders to face social problems squarely, Walker quotes Archbishop Olaechea of Valencia, who declared the Spanish worker is "justifiably discontented. He has no confidence in the syndicates (unions) because he believes they are a political racket and a tool of the bosses. He is against the army which he fears and the Church which he does not fear. . . . He thinks his wages are starvation wages."

In addition to the efforts of Catholics to improve the lot of impoverished workers, new forms of social service have been undertaken by Spanish women. Other features of the social revolution include the establishment of trade schools for poor class Spanish boys and a priest-worker movement similar to that in France. Mr. Walker notes particularly the decrease in illiteracy which has been reduced to 20 per cent of the population.

It seems that the spark of this current social and religious awakening was ignited in the dark days of the Spanish civil war. According to Mr. Walker, the "chief blessing" derived from the anti-Catholic persecution during the civil war has been the development of a "sensitive social consciousness" among the Spanish clergy and the "elimination of apathy towards serious social evils that breed extremist economic fanaticism."

HISTORICAL STUDIES AND NOTES

GERMAN SETTLEMENT AT SNYDER, ONTARIO, CANADA 1849-1949

ON SUNDAY JUNE 26, 1949, the German settlement at Snyder, Ont., Canada, celebrated the centennial of the founding of St. Joseph's Church in presence of His Eminence, Cardinal McGuigan of Toronto.

The place was first called Black Creek, later New Germany. The post office was at Stevensville, or Stephansville, but eventually was established at the settlement itself and was called Snyder, after a Lutheran minister living there. It is located in Welland County, Ontario.

About the year 1880, the Rev. Otto Hogenforst, S.J., of St. Michael's, Buffalo, N. Y., wrote a short account of the settlement into the Baptismal Record of St. Joseph's. He states that the first German settlers were Jacob Schihl and his wife, Catherine, grandparents of John Schihl who is still living in the parish. They were later joined by groups of other Germans from Alsace and Germany. The exact date of the founding of the settlement is not known, but we may assume that it may have taken place about the year 1830 or 1825. In June 1837, the Rev. John Louis Wiriath, an Alsatian, who had begun missionary work among the Catholics of Ontario in 1833 or 1834, wrote a report to Bishop McDonell of Kingston, dated Albany, N. Y., June 3, 1837, stating that there were twenty Catholic families counting one hundred and fourteen souls at Berthey, now Bertie, near Chippawa. This report includes the settlers at Snyder.

Father Wiriath's report covers twenty-six townships in southern Ontario, and lists 412 Catholic families with 1,727 souls, German and Irish. There were founded only one Irish church, one German school house and a second school house. Both the latter were used for church purposes, and served as *quasi* homes for the itinerant missionary. His baptismal record has not yet been discovered, so that we do not know the names of the children baptized in the settlement.

In June 1837, Father Wiriath returned to Alsace and died there in 1844. The Germans at Black Creek were incorporated in 1837 in the parish at St. Edwards's, now Our Lady of Peace, built by Father Edward Gordon at Niagara Falls. The

settlement was visited by Father Gordon only twice a year. The earliest baptisms of Black Creek children are recorded only in 1843 in the books of St. Edward's. These are Catherine Stephan, daughter of Frederick Stephan and Catherine Critz, Mary Anne Willick, daughter of John Willick and Mary Schneider, and Magdalen Mayer, daughter of Apolianus Mayer, and Magdalen Blonde. They were all baptized in St. Edward's Church. There is also a list of names of nineteen children, all from Black Creek, who were confirmed in St. Edward's Church by Bishop Power of Toronto on May 24, 1845.

The Germans naturally found it difficult to work with a priest who could not speak their language. Some time about 1845, the Germans petitioned Bishop Power for a German-speaking priest to care for them. In response to this petition the Redemptorist Father Anthony Schmid was sent from Buffalo, N. Y. He visited the people at various times during the year 1847. Father Anthony Schmid, born in 1821, was ordained priest in 1845. After his ordination he was stationed in St. Alphonsus', Baltimore, until he was transferred to Buffalo in September, 1846. In the same year he was sent to serve the needs of the Germans in Canada, as the chronicler of the Redemptorist Fathers states. The Redemptorist chronicler states that in 1847 the Fathers stationed at Buffalo visited regularly the two missions of Rainham and Black Creek in Canada, each of which counted a population of well nigh one hundred souls. Father Schmid left the Congregation in 1861, joining the diocese of Trenton, N. J., where he died in August 1888 as Father Smith.

In 1848, the construction of a church was begun, apparently under the direction of the German Jesuit Fathers. It was blessed on June 24, 1849, and dedicated to St. Joseph. During the next twelve years the settlement was visited at irregular intervals, now by neighboring secular priests, then by Jesuit Fathers.

In 1860, the German Jesuit Fathers of Canisius College, Buffalo, N. Y., took full charge of the settlement and served the settlers for twenty years. During these years we find on the church records the names of Fathers John Blettner, George Hieber, Hermann Kamp, Michael Haering, Christopher Kottmann, Francis Breymann, William Kockerols and Ignace Bellwalder. These and perhaps some other Fathers, whose names do not

appear on the church books, visited the settlement once a month, and from 1876 (or 1875) twice a month.

Fr. Hogenforst

In 1871, Archbishop Lynch, himself a Vincentian, wrote to the Vincentian Fathers at the College of Our Lady of the Angels, now the seminary attached to Niagara University, asking them to take over St. Joseph's, Black Creek; but they replied that they did not have a priest to spare. There is, however, one entry in the Baptismal Record by Father Koop, a Vincentian. Archbishop Lynch then appealed to the Redemptorists in Buffalo, but without success. So the Jesuit Fathers of Buffalo continued to serve the Germans of Black Creek until the year 1880. The last Jesuit Father was Otto Hogenforst of Canisius College. He visited the settlement twice a month for nearly five years, and is still remembered by the older parishioners. Father Hogenforst was born in 1838, ordained at Maria Laach in 1869, arrived in America in September 1870 and died in Prairie du Chien, Wis., July 21, 1901.

In 1880 the Carmelite Fathers took charge of the settlement and continued in charge for sixty-seven years until June, 1946. They had come to Niagara Falls in 1875 at the request of Archbishop Lynch and had taken over the care of

Our Lady of Peace Parish and St. Patrick's. The first Carmelite pastor of St. Joseph's was Otto Weidemann. For several years the Carmelite Fathers held services at St. Joseph's every week, but later only twice a month.

The date of the building of the present rectory is not known, but apparently it was constructed not much after the erection of the church. The parish hall was built in 1926 by Father Denis Lickteig, the pastor at the time.

When in 1946 the Carmelite Fathers withdrew from the parish, the Rev. W. L. Gavard of the Archdiocese of Toronto succeeded them. He published the short account of the history of the parish in the *Canadian Register* of June 18, 1949, which is here reprinted with omissions and additions. He arranged the celebration of the Centennial on Sunday, June 26, to do homage to the German pioneers of that old settlement, and to the Jesuit and Carmelite Fathers who contributed to the preservation of its ethnic continuity.

The German settlement at Snyder, Ontario, has been overlooked by historians this long while. The centennial celebration has drawn attention to it, so that henceforth it will occupy the place it deserves in the annals of German Catholics of Canada.

REV. JOHN M. LENHART, O.Cap.

Book Reviews

Received for Review

- Houck, Rev. Frederick A.: *Our Palace Wonderful or Man's Place in Visible Creation*, St. Paul Monastery, Canfield, Ohio, \$2.00.
- Hamilton, Raphael N., S.J.: *The Story of Marquette University. An Object Lesson in the Development of Catholic Higher Education*. Marquette University Press, Milwaukee, \$6.00.
- Schaunger, J. Herman: *Cathedrals in the Wilderness*. Bruce Publishing Co., Milwaukee, \$4.25.
- Nuesse & Harte: *Sociology of the Parish*. Bruce Publishing Co., Milwaukee, \$4.50.
- Reinhardt, Kurt F., Ph.D.: *Germany 2000 Years*. Bruce Publishing Co., Milwaukee, \$8.50.
- Pattee, Richard: *This is Spain*. Bruce Publishing Co., Milwaukee, \$7.00.
- Barry, Colman, J., O.S.B.: *Catholic Church and German Americans*. Bruce Publishing Co., Milwaukee, \$6.00.
- Walsh, Edmund A., S.J.: *Total Empire, The Roots and Progress of World Communism*. Bruce Publishing Co., Milwaukee, \$3.50.
- Osende, Victorino, O.P.: *Fruits of Contemplation*. B. Herder Book Co., St. Louis, \$4.75.

Reviews

- Upgren, Arthur, and Edmunds, Stahl, *Economics for You and Me*. THE MACMILLAN Company, New York. 1953. VIII and 246 pages. \$4.00.

THIS IS UNMISTAKABLY "Upgrenomics." That is what Professor Upgren's students at the University of Minnesota used to call their teacher's peculiar type of economics. "Upgrenomics" is the world seen through the glasses of "GNP." This reviewer cannot remember having ever heard any talk or lecture by his dapper and dashing colleague from the neighboring "U. of M.," that did not deal with or mentioned the Gross National Product. Even the self-made swimming pool in his backyard had to serve, if I remember correctly, as an illustrative item in the GNP. Now that Upgren has gone to Dartmouth, and Vincent Hall, where he used to teach, is no longer resounding with GNP, he publishes this "economics for the millions," seemingly so that we don't forget GNP. What his co-author, Mr. S. Edmunds, has to do with the book, is not quite evident. But it is certainly remarkable that

Edmunds, who is senior economist at the McGraw-Hill Company, has the Macmillan Company publish the book. And what is yet more confusing is the fact that he and Upgren, who has for many years been writing for the Minneapolis *Star and Tribune*, should need a Robert W. Smith to edit their book!

It is true what the authors say of their book, namely, that unlike so many "popular" economics books, *Economics for You and Me* does not deal with theories and principles. Rather, "the story of how the economy works is told by illustration, facts, and human situations." The informal approach has advantages and disadvantages. People without technical training will enjoy the simple language used, as they will profit from the practical, applied information given. Upgren, who had been a Director of the Green Giant Company, which cans peas and corn near the Twin Cities, a Vice-President of the Federal Reserve Bank of Minneapolis, besides being a columnist and a government consultant, has certainly had all the experiences that would enable him to explain to the common reader how busts and booms occur, what the national debt does to him, why prices go up, where his money goes, and where his future seems safest. But even for the non-economist it is not sufficient to know how and why the ups and downs in business take place, or why and how the total output of the United States changes. He should be made aware of the deeper meaning of economic life, of its purpose, of man's role in it, of the relationship between the economy and society, of the "ordo" and integration of the economy. Yet, the authors had a perfect right to pick their own topic and to restrict themselves to the field in which they felt at home and which they rightly thought would and should interest their readers. It is indeed not only useful but necessary that all citizens try to get a clear picture of how the economic system in this country operates. As long as they realize that this book is not and does not claim to be a substitute for an economic philosophy and business ethics, it will prove very informative and instructive, and yet entertaining reading.

The authors' attempts to be simple and funny are at times too obvious. As a matter of fact, every now and then one has the impression that they regard their readers as half-morons who have to be fed with a spoon. Aside from that, this book seems to be superior to any other attempt to teach "economics in one lesson," because the authors have no ax to grind and no "fallacies" to expose.

FRANZ H. MUELLER, M.B.A., Dr.rer.pol.
St. Thomas College, St. Paul, Minn.

A manuscript of psalter fragments, consisting of twenty-four psalm stanzas, or parts of stanzas, which was recently discovered in Austria has been identified by Professors Menhardt of Vienna and Appelt of Graz as dating back to the period of Charlemagne. The book manuscript, written in Latin, is more than a thousand years old. Other evidence points to the fact that the Carolingian psalter was written in Salzburg.

McGrath, O.S.F., Sister Mary Evodine. *The Role of the Catholic College in Preparing for Marriage and Family Life*. The Catholic University of America Press, 1952. 166 pages. \$1.75.

This is a dissertation submitted for the Ph.D. degree. The author has studied the courses offered in 33 colleges of the Midwest. Of the 33 colleges studied, 27 were women's colleges, the remaining 6 were either for men, or co-educational; hence the recommendations of the author are particularly valuable for women's colleges, but her conclusions can be applied more widely, for the work has been well done. Some of the conclusions are that through a closer co-operation of the departments of the colleges, and especially through the conviction that marriage education deserves a place in the curriculum, colleges can do very much to prepare men and women for a better and happier married life. Valuable data and judicious evaluation are presented.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
St. Regis College, Denver

A Christmas Book and a Christmas Present

NOW AND THEN, but not very often, we get a book that, in its charm and helpfulness, has the same powerful attraction for very old and very young people, for scholars and non-scholars. *The Christmas Book* by Father Francis X. Weiser, S.J., (Harcourt Brace & Co., \$3.00) is certainly one of them. It is perfectly delightful and will have many uses, all the way from that of an encyclopedia on Christmas lore to the most pleasant kind of reading around the Christmas season.

The Christmas Book is obviously a labor of love; all who read through its pages will come away with even more love for the great Feast. The central fact of the Nativity of Christ is treated in the first chapters, which recount the lovely story in St. Luke and St. Matthew and then go on to tell what history has to say about the times and the customs when Christ was born.

After that, Fr. Weiser lets his scholarship play around such things as hymns and carols, Nativity plays, symbolic lights and fires, the Christmas crib, breads and pastries, the Christmas dinner, Saint Nicholas, the Christmas tree, plants and flowers—in a word, with Christmas customs, old and new. Father Weiser includes carols translated from Italian, Ukrainian, Spanish, Slovak, German, French, Czech and Swedish.

This is really a timeless book. It is the kind you will always like to have at hand to refer to and to refresh your memory. It is safe to say that it will be taken down from the shelf as every new Christmas rolls around.

The illustrations (by Robert Frankenberg) are most charming, and the cover is done in the Christmas colors, with a delightful jacket. This book may truly serve as one of the best and most enduring Christmas presents. *The Christmas Book* may be ordered through any book store.

Kent, Donald P., *The Refugee Intellectual. The Americanization of the Immigrants of 1933-1941.* Columbia University Press, New York. 1953. XX and 317 pages. \$5.00.

The Oberlaender Trust of the Carl Schurz Memorial Foundation deserves our gratitude for initiating and supporting the research project, the results of which are published in the present volume. Dr. Kent's project was designed to present a picture of certain aspects of the German and Austrian refugee migration to the United States between 1933 and 1941, especially of the Americanization of the professional people among these immigrants. At first, it may seem surprising that it is only now, some twenty years after Hitler's rise to power, that an analysis of this very important sociological phenomenon has been undertaken. However, if one takes into account that the assimilation process is ordinarily one of decades, the author's attempt to report on the progress made by European members of the professional classes in acquiring American ways, standards of living, national allegiance, etc., may even appear premature. But the sub-title of his book is somewhat misleading. Kent really had a less ambitious purpose. He wanted to find out what has become of these learned people since their arrival in this country, to note the problems they encountered and the ways in which they had met these problems.

This reviewer, since he is himself one of those who had to give up an academic career in Germany and seek sanctuary in the United States, can say that Kent's book "gives a truthful picture of the experiences of European refugees. Kent seems also to be right in his conclusion that many refugees of the intellectual class have, on the whole, surpassed earlier immigrants and those of other groups in the speed with which they are adjusting themselves to American culture. Kent, on the basis of the return for his study, has come to the conclusion that most of them have found occupational employment at a level commensurate with their training, that they have gained facility in the use of English sufficient for their jobs, that most of them have become U. S. citizens or declared their intention to do so.

Unfortunately, the author makes little attempt to study the religious factors of immigration and assimilation. Granted that the U. S. Immigration and Naturalization Service does not classify incoming migrants by religion. But since Kent used questionnaires primarily to gather the material for his study, he could have tried to make up for the lack of official information on this score. However, his very method of investigation, sampling, etc., is subject to great doubts. It is only fair to state that Dr. Kent himself is aware of the limitations of his inquiry. He based his study on 654 questionnaires and 67 interviews. These 721 cases represent less than ten per cent of the German and Austrian immigrants of the professional classes who entered this country during the period covered. Among the remaining 90 per cent are very likely many who did not make such remarkable progress towards the goal of integration. The very fact that a large proportion of them could not be reached, had somehow "dis-

appeared," or had failed to answer the questionnaire may indicate that they had either not been a "success" in terms of professional adjustment, or had simply withdrawn from the intellectual field.

Even though the statistical conclusions may be subject to doubt, I would yet regard Kent's book a valuable contribution to the extremely important modern social problem of migration. The descriptive part makes very interesting reading. It is to be regretted that Kent deliberately neglects the question of the contributions made by these refugees to the cultural life of the American community. From the point of view of the so-called sociology of knowledge, it can already be said that at least the social sciences in this country have been influenced considerably by the contributions made by European intellectuals. Needless to say, their "influence" is not one-sided, but has been shaped very much by the intellectual challenge offered to these newcomers by the American social sciences themselves. However, it is to be admitted that refugee contribution to the various branches of knowledge is rather evasive and difficult to trace. Nevertheless, it remains a very worthwhile task to try to determine the European contribution to recent trends in the social sciences in this country, inviting imaginative scholars to solve it.

FRANZ H. MUELLER, M.B.A., Dr.rer.pol.
St. Thomas College, St. Paul, Minn.

Windows on the Infinite: The Papacy and the Liberal Arts. Marygrove College, Detroit, Michigan. May, 1953. 66 pages. \$2.50.

"Windows on the Infinite" is a reprint of the Commencement number of *The Campus Reporter*, student publication of Marygrove College, Detroit. It is a handsomely printed brochure, written by the students to give in brief a picture of the relationship of the Church—through the Papacy—to the development of Western culture. This is done in a series of essays which outline papal accomplishments and suggest further readings and research. The papers are carefully and appreciatively done. Marygrove College is conducted by the Sisters-Servants of the Immaculate Heart of Mary at 8425 W. McNichols Road in Detroit; the enrollment is 693 students, with a faculty made up of two priests, sixty-two Sisters, and twenty-eight lay teachers.

REV. JOHN JOLIN, S.J., Ph.D., S.T.L.
St. Regis College, Denver

Book Note

DR. DONALD ATTWATER, Catholic historian, author and lecturer, has undertaken the difficult task of revising and bringing up-to-date Butler's 200-year-old classic *Lives of the Saints*. Mr. Attwater is one of the foremost lay authorities on the subject and is also well-known for his studies on the Eastern Rite Churches and their liturgies.

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

CV AND THE YEAR OF MARY

MEMBERS OF THE CENTRAL VEREIN throughout the country are very familiar with the beautiful expression "Praised be Jesus, Mary and Joseph!" From time immemorial, official communications, such as convention calls and presidential messages, have been concluded with this brief but ardent tribute to the Holy Family. It is thus the whole program of our organization is understood to be placed under the heavenly patronage of the Holy Family, through whose powerful intercession and by the inspiration of whose perfect example the Central Verein hopes to succeed in its program of personal sanctification and Christian social reconstruction.

Faithful to such splendid religious spirit and tradition, the Verein welcomes with fervent enthusiasm the recent proclamation of our illustrious Sovereign Pontiff that an entire year, beginning with December 8, will be dedicated to the special honor of the Mother of God. Having a special devotion to the Holy Family, Verein members of necessity must be distinguished by their great love for her who ruled as the Queen-Mother over the little home in Nazareth. Our organization has never adopted an official hymn; but if it did, that hymn would without doubt be the universally popular and appealing "*Maria zu Lieben*." How often have we not heard its beautiful accents sung with a deep fervor not only at religious services of our society, but also at its meetings. One of the past CV presidents, Mr. Willibald Eibner, a man of great faith who has

already exchanged time for eternity, used to recess business meetings solely for the purpose of singing a stanza or two of "*Maria zu Lieben*." Many retain the edifying impression of this good man standing at the rostrum, using his gavel as a baton to direct the impromptu singing. Every one loved these "song-breaks," however important the business which was thus interrupted, because everyone present welcomed the opportunity of expressing his feelings toward Mary at any and every turn: "*Maria zu lieben ist all' Zeit mein Sinn!*"

If Mary is beloved of Central Vereiners at all times, she must be especially so during the Marian Year. His Holiness has asked that special services, especially pilgrimages, be conducted in honor of Heaven's Immaculate Queen. Individual societies, district leagues and State Branches should begin to arrange impressive public demonstrations in honor of the Mother of God. We should certainly heed the Holy Father's special suggestion in regard to pilgrimages.

The encyclical *Fulgens Corona* of Pope Pius XII, which proclaimed the Marian Year, should be read very carefully by our members. It possesses great popular appeal and cannot help but stimulate our devotion to the Blessed Virgin. Our spiritual directors would do well to give a lecture, or even a series of lectures, on *Fulgens Corona*. In these days of anxiety we could do nothing more praiseworthy or helpful than to rally about her who is "fair as the moon, bright as the sun and formidable as an army set in battle-array."

Over 90,000 Service Men's Booklets Distributed

DURING THE PAST MONTH the Central Bureau mailed a circular letter to 1,800 chaplains offering for free distribution our service men's pamphlets, *Guide Right* and *The Name of God*. The letter was sent through the office of the U. S. Military Ordinate to all auxiliary chaplains and those in the Veterans Administration, as well as to the commissioned officers.

The response to our offer was quite gratifying. Within three weeks requests poured in for a total of 93,986 pamphlets, with each mail delivery bringing additional requests. Many of the letters from the chaplains expressed appreciation for the assistance thus offered. Some of the priests who had had previous opportunity to use the pamphlets were quite free in their praise of these publications. Thus wrote a Father who holds the rank of Lieutenant Colonel in the Army: "To my mind *Guide Right* is so very complete and down-to-earth that it should receive all the encouragement and distribution possible."

We suggest that this project be again brought to the attention of all CV affiliates. Financial assistance will be greatly appreciated. The increased cost of printing and mailing has made the financial burden attached to this work substantially heavier. Yet the pamphlets render a wholesome and necessary service to our deserving men in the armed forces. We are certain that our people will respond generously if the Central Bureau's chaplains' aid program is sufficiently publicized in our societies' meetings.

Central Bureau Promotes Credit Unions

RECENT STATISTICS REVEAL that the credit union movement in the United States has enjoyed quite a rapid growth. The growth, however, has occurred in practically all the types of credit unions other than those existing in parishes. This is unfortunate and may even prove to be tragic for the movement in the last analysis. Parish credit unions are conceivably more readily capable of adhering to the real purpose and ideals of the movement, and hence can assist in preventing its deterioration—an eventuality not beyond peradventure by any means.

The Central Verein has championed the cause of the parish credit union for many years. It has sponsored special conferences for this purpose at annual conventions. Free literature is available from the Central Bureau. It can be said without fear of contradiction that no organization has done as much for the parish credit unions as the Central Verein. This fact is common knowledge. Parishes with no CV affiliates frequently request the assistance of the Bureau in organizing units of cooperative loan and savings. The Bureau is always happy to oblige.

Within the past month the Reverend director of the Central Bureau addressed two parish groups on this subject. He and Mr. Philip Kleba, in response to the request of the pastor, visited Sacred Heart Parish in

Valley Park, Mo., and laid the groundwork for a parish credit union there. The Bureau further supplied 200 free leaflets for distribution among the parishioners.

On another occasion, Father Suren addressed the annual meeting of the St. Barbara Parish Credit Union in St. Louis. He was asked to explain to a capacity audience how the credit union is integrated into the Catholic life of the parish. His address was received with great appreciation.

Father Suren's assistant at the Central Bureau, Mr. Harvey Johnson, was instrumental in arranging a credit union address for The Center, a Catholic cultural and information organization in St. Louis. The speaker on this occasion was Mr. Andrew Hustedde, a staunch Central Vereiner, who is associated with the credit union in SS. Peter and Paul's Parish in St. Louis.

It is thus the Central Bureau is actively engaged in this phase of its many-sided program. We encourage our members to consider giving more attention to the credit union movement, so necessary in our country at the present time for the promotion of justice, charity and thrift.

Bishop-Elect Hillinger

R. T. REV. MSGR. RAYMOND P. HILLINGER of Chicago has been appointed Bishop of Rockford, Ill., by Pope Pius XII. The announcement was made on November 10 by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Bishop-elect Hillinger becomes the fourth Ordinary of the Rockford Diocese, which was established in 1908. He succeeds Bishop John Boylan, who died last July 19.

The Bishop-elect attended Quigley Preparatory Seminary, Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill. He was ordained in 1932 at St. Mary of the Lake Seminary by the late Cardinal George Mundelein, Archbishop of Chicago.

Following his ordination, Bishop-elect Hillinger took post graduate courses in labor studies and preaching at Mundelein. He was assigned to St. Aloysius Parish as a curate in 1932 and remained there until 1935. For the next fifteen years he was a member of the Archdiocesan mission band and for the last three and a half years has been rector of Angel Guardian Orphanage, Chicago.

The new Ordinary of Rockford has been active in the Central Verein movement, having served for several years as the spiritual director of the Chicago District of the National Catholic Women's Union. His Excellency attended the St. Louis convention of the Verein in 1952.

On behalf of the officers and members of the CV, *Social Justice Review* felicitates Bishop-elect Hillinger and wishes him many fruitful years in the episcopacy. *Ad multos annos!*

May we suggest the propriety of giving a subscription to *Social Justice Review* as a gift at Christmas time. Friends of priests especially might consider this suggestion. A single year's subscription costs \$2.50; a three-year subscription costs \$6.50.

St. Louis Priests Honored by the Holy Father

AMONG THIRTEEN PRIESTS of the Archdiocese of St. Louis to receive papal honors in recent weeks, two are well known for their active leadership in our organization. They are Rev. A. A. Wempe, pastor of St. Francis de Sales Church in St. Louis, and Rev. Francis H. Dieckman, pastor of Immaculate Conception Church in Old Monroe, Mo.

Both Fathers were elevated by the Sovereign Pontiff to the rank of domestic prelate with the title of Right Reverend Monsignor. The ceremony of investiture will take place in the St. Louis Cathedral on November 29.

Monsignor Wempe has been pastor of St. Francis de Sales, one of the largest parishes in the Archdiocese, since 1940, having succeeded the late Bishop Christian H. Winkelmann. His interest in the Central Verein dates back to the years of his youth in St. Charles. He is at present spiritual director of the St. Louis District League of the Catholic Union of Missouri, State Branch of the CV.

Monsignor Dieckmann will be remembered for his eloquent sermon delivered at the Solemn Pontifical Mass on the occasion of the 1950 convention in Quincy, Illinois. He is the national spiritual director of the NCWU. He succeeded Msgr. A. T. Strauss in this office two years ago.

The staff of the Central Bureau joins the director in congratulating the new Monsignori on the honors received.

Two State Conventions

Missouri

FOR THE FIRST TIME IN ITS HISTORY, the Catholic Union of Missouri met in convention in the picturesque town of Louisiana on the banks of the Mississippi, the northernmost parish in the Archdiocese of St. Louis. The kind and genial pastor of St. Joseph's Church, Rev. Cornelius Flavin, impressed the delegates and visitors to this, the Union's sixty-first convention, with his gracious manner which made an ineffaceable impression on all. The convention was in session from September 11 to September 14.

Preceding the regular business was a meeting of the Board of Directors on Friday night. The convention opened officially with a joint session of the men's Union and the State Branch of the National Catholic Women's Union immediately after the High Mass celebrated by the Rt. Rev. Msgr. Wm. Fischer of Frankent. Mr. Edwin Debrecht and Mrs. Margaret Henry, presidents of the two State organizations, delivered their annual messages. Reports of the national convention were then given by Mr. Herman Kohnen and Mrs. Adele Kalista. The Central Bureau Assistance Committee was again able to report success in attaining its quota of assessment for the year. This report was submitted by the chairman, Mr. Fred J. Grumich. The morning's session concluded with the reading of the annual message to the Central Verein of Archbishop Aloisius J. Muench, Papal Nuncio to Germany.

Separate business sessions and meetings of the various committees were held on Saturday afternoon. Of particular importance were the deliberations of the Catholic Union's Committee on Resolutions under the chairmanship of Rev. Christian J. Martin, M.A. Resolutions adopted included tributes to our Holy Father, to Archbishop Ritter and to Frederick Ozanam, as well as statements on credit unions, school bus transportation, youth, and spiritual aid to immigrants.

The whole of Saturday evening was given over to forum discussion of the current school bus problem in Missouri. Mr. Arthur O'Keefe of Moberly, Missouri, former Assistant Attorney General, explained in detail the existing laws on bus transportation of pupils and the recent decision of the State Supreme Court which enjoined transportation of parochial school pupils under the existing laws.

In keeping with the tradition of the two organizations, Sunday was a day of solemn church services and mass meetings. The Solemn Mass was celebrated by the Rt. Rev. Msgr. Anthony T. Strauss, V.F., Spiritual Director of the Women's Union. Rev. Vincent W. Schuler was Deacon of the Mass and Rev. Christian J. Martin, Sub-Deacon. A most eloquent sermon was preached by the Rt. Rev. Msgr. Martin B. Hellriegel, pastor of Holy Cross Church in St. Louis. The preacher, who is well acquainted with the history of the Central Verein movement, extolled the State organizations for their achievements in times past, but charged them with the responsibility of planning for a more glorious future. He termed the present a time of transition for the organization.

Long to be remembered is the Civic Demonstration, which was held in Louisiana's beautiful Riverview Park, high on the banks over-looking the Mississippi. The addresses were delivered by Mr. Cyril J. Furrer of St. Louis and Mr. Fred Vogel of Jefferson City. The former spoke on the history of the Catholic Union, while the latter eloquently discussed the subject: "Religion and Patriotism." The general theme of the convention was taken from the 1952 Statement of the Bishops of the United States: Religion, our most vital national asset. The music was furnished by a 45-piece band of St. Peter's High School, St. Charles, Mo. The band also led the parade which preceded the Solemn Mass.

After a brief intermission, a religious service was held, at which Rev. Frederic Eckhoff of Dardenne, Missouri, delineated the first objective of Catholic Action, which is the winning of souls to Christ through good example: "You are the light of the world," was the text of Father Eckhoff's sermon. The Most Rev. John P. Cody, S.T.D., senior Auxiliary of St. Louis, represented Archbishop Ritter and delivered well-chosen words of instruction and encouragement. His Excellency was celebrant at the Solemn Benediction which closed the outdoor religious services. He was assisted by the Rev. George Haukap as Deacon and the Rev. Thomas J. Odum as Sub-deacon. Rev. Edward B. Schlattmann led the Act of Consecration to the Sacred Heart.

A most note-worthy feature of this year's convention was the congregational singing of the Solemn Mass, the High Masses and the various hymns at all other

religious services. Rev. Aloysius F. Wilmes of Elsberry arranged and directed the congregational singing.

Concluding business sessions consumed the greater part of Monday morning after the delegates had assisted at a High Mass of thanksgiving offered by Fr. Dieckmann. The convention came to a close with a ceremony of installation of officers and a departure service, followed by Benediction of the Most Blessed Sacrament. The following officers will head the Catholic Union for the coming year: Edwin F. Debrecht, president; William Otto, vice-president; L. A. Koerner, financial secretary; Harvey Johnson, recording secretary; Anthony Starmann, treasurer. Rt. Rev. Msgr. Joseph A. Vogelweid, V.F., is spiritual director.

Projects espoused by the Catholic Union in the social apostolate for the ensuing year include a program of special assistance to immigrants, the formation of a Catholic credit union conference and cooperation with the Central Verein in raising a special centennial fund.

Illinois

The observance of the centenary of the founding of St. Mary's Parish in Carlyle was the occasion for choosing this parish to be host to the fifty-seventh convention of the Catholic Union of Illinois which met jointly with the Illinois Branch of the NCWU. A special debt of gratitude is due the kind pastor of St. Mary's, Rev. Joseph A. Duehren, inasmuch as he was willing to burden himself with the affairs of the convention at a time when he was preoccupied with the many and sundry details of the parish's centennial celebration.

Preliminary to the convention's opening, the Board of Directors met on Friday night and restricted its discussion to the great problem of increasing the number of affiliated societies. On Saturday morning a Sung Mass of Requiem was offered for deceased members by Rev. Victor T. Suren, director of the Central Bureau. At the joint session which followed, annual messages were read by the presidents of the men's and women's organizations. The remainder of the morning was taken up with a business session.

After the noon recess, the delegates assembled to discuss resolutions. The Declaration of Principles, adopted by the Central Verein in San Antonio, was accepted by the State Branch. In addition to these, resolutions were discussed and adopted on the Holy Father and on discrimination against parochial school children. An In Memoriam testimonial to the late Msgr. Bernard Hilgenberg was also accepted. In mid-afternoon the delegates adjourned to go on a pilgrimage to Msgr. Hilgenberg's tomb. The discussion of resolutions was resumed at the evening session.

On Sunday morning a Solemn Pontifical Mass was celebrated by the Most Reverend Alberte Zuroweste, Bishop of Belleville, who also preached the sermon. At the dinner which followed the Holy Sacrifice, the director of the Central Bureau delivered a brief address.

The concluding function of the convention comprised a mass meeting in the school hall on Sunday afternoon. Formal addresses were given by Mr. Fred Gilson of Chicago and Msgr. George Hildner, V.F., of Gildehaus, Mo. Mr. Gilson spoke on his extensive war relief work

on behalf of the Duchy of Luxembourg, in token of which he was twice decorated by that country's government. Msgr. Hildner, a nationally known figure in the Catholic Rural Life movement, urged the delegates to do their utmost in reforming the society in which they live. Fr. Duehren's remarks concluded the mass meeting.

Rosary devotions in church were preceded by the installation of officers and a departure ceremony. Mr. Frank Becherer of East St. Louis is president of the Catholic Union.

The Illinois Branch of the CV in the coming year will give special thought to the parent organization's centennial celebration and its revamped youth movement.

District and Branch Activities

St. Louis and St. Louis County

TWENTY-ONE MEMBERS of the St. Louis and St. Louis County District League met on August 30 at St. Monica's Parish, Creve Coeur, Mo.

Mr. Cyril J. Furrer spoke on behalf of the legislative committee and suggested that each man, acting in the role of a tax payer, should contact members of the legislature to get the school bus law changed so that all the children in the State could benefit by bus transportation provided from public funds. This could best be achieved by having bus transportation administered by the State Public Health and Welfare Committee in stead of the Department of Education.

Mr. Bernard Wessels, president of the St. Francis de Sales Benevolent Society, invited all members and friends to an open meeting on October 20. This Benevolent Society is the largest parish organization of its kind in the United States with approximately 1,000 members. Father Wempe, spiritual director, and now Monsignor designate, spoke on the Central Verein resolution, "Thou shalt not kill."

The loose change collection of \$4.69 went to the Chaplain's Aid Fund.

The October 5 meeting was attended by forty-two members.

President Kohnen spoke on the Chaplain's Aid Fund; the money in this fund is used to provide the pamphlets supplied free of cost to chaplains in the armed forces by the Central Bureau.

Father Wempe addressed the members and their wives. He suggested that the women's organizations invite the men occasionally, that both may learn how to conduct better, more informative and interesting meetings. He asked that each member diligently bring his friends to the meetings.

Maryland

Although handicapped by impaired health, Rev. Joseph J. Schagemann, C.S.S.R., of Ilchester, attended the monthly meeting of this State Branch on October 5. He urged the small gathering to adopt a definite program of activities which would simultaneously accomplish two ends: aid the cause of our Faith, and attract more members to the organization.

Father Schagemann emphasized the need for more enlightened interest in legislation. He promised to assist the Branch in this matter by perusing the Congressional Record for pending bills. He has established contact with Senator Butler of Maryland.

A Most Deserving Appeal

ON OCTOBER 6 a missionary Sister in Bougainville Island, Territory of New Guinea, addressed an appeal to the Central Bureau which certainly should move us to come to her assistance. The good Sister, veteran of many hard years in the mission writes:

"Again I must address an urgent appeal to you to ask you for a contribution for the purchase of barbed wire to keep the wild hogs out of our vegetable garden. Our Most Rev. Bishop sent me £5 as the first donor, with the advice that I beg the balance necessary from friends of the missions.

"Would you be kind enough to publish this request in your monthly magazine to interest your readers in our cause? In the meantime we shall pray to St. Joseph for a good response.

"We also need a new school since the old one is dangerous for the holding of classes. Everything is so expensive here, since all such materials as corrugated iron, wire, etc., has to come from Sydney (Australia). Our children here at the mission station are lacking food because wild hogs, insects and worms have destroyed the crops.

"On many occasions the Central Verein has helped us and I hope that again the members will come to our assistance. You may be assured of our thanks by prayers."

SISTER M. A.

The writer of the above letter, let it be said, has had some very difficult experiences in her long missionary career. During World War II she was one of a group of missionary religious who were rescued from Bougainville by a United States submarine and brought to Australia. After the war, she returned to Bougainville.

Our CV members will bear in mind that the Central Bureau has no funds on hand for the missions. All contributions are distributed as they are received. Hence we are hopeful that the above appeal will strike a responsive cord in the hearts of our members. It would be gratifying to be able to send Sister a sizeable check before Christmas.

De Profundis Club

THE CREDIT UNION of SS. Peter and Paul's Parish in St. Louis has a *De Profundis* Club, through which members are benefited from their deposits in terms of Holy Masses offered for their intentions. Members make an original deposit individually which upon their death, is given to the pastor as stipends for masses for the repose of their souls. During the life of the members, the dividends which accrue from the deposits are used as stipends for Masses which are offered for their intentions jointly.

Contribution

MR. HENRY Streik, Köln, 1952. OF ST. GEORGE 1952. Deutsche Gew 1953.—THE WA Minnesota: Excelsior (1928-42).

Acknowledgments and Contributions

Make Checks payable to Central Bureau

Address, Central Bureau, St. Louis

Donations

Previously reported: Branch, \$10; Louis Anthony Kiefer, Ill., \$2; Missouri State Minn., \$10; Christin Society of New Jersey \$306.95; Total to date \$5,132.00.

Chaplain

Previously reported: N. Y., \$50; St. Louis Mo., \$10.15; Kansas including November

Previously reported: \$100.00; Jos A. Dockendorff, Ill., for "In Memoriam" of Frank J. Dockendorff, \$100, and Mrs. Margaret Dockendorff, \$100; Total to and including November 6, 1953, \$300.00.

St. Elizabeth Settlement

Previously reported: \$7,654.74; Greater St. Louis Community Chest, \$1,600; Interest Income, \$91.80; From children attending, \$1,741.08; Total to and including November 6, 1953, \$11,087.62.

European Relief Fund

Previously reported: \$150.00; Mary Binder, Pa., \$5; Miss M. Buggle, Mo., \$50; Jos. A. Dockendorff, Ill., \$100; A. B. Kenkel, Md., \$5; Rt. Rev. J. A. Vogelweid, Mo., \$110; Dorothy and Adolphine Greven, Ind., \$5; The Gall Sisters, Mo., \$10; Total to and including November 6, 1953, \$435.00.

Catholic Missions

Previously reported: \$891.00; N. N. Mission Fund, \$37.50; Steven Stuve, Mo., \$1; CWU of New York, Inc., N. Y., \$130; Rev. B. J. Blied, Wis., \$150; Peter Mohr, Kansas, \$5; F. X. Mangold, Ill., \$10; St. Francis Convent, Springfield, Ill., \$10; per Rev. V. T. Suren, Mo., \$5; Sisters of Loretto, Maplewood, Mo., \$3; A. J. Loeffler, Minn., \$5; N. N. Mission Fund, \$17.50; Mrs. Theresa Roth, Wis., \$11; St. Gertrude Convent, Cottonwood, Idaho, \$10; August Springob, Wis., \$10; Rose J. Seitz, Ill., \$2; Mrs. M. Schneider, N. Y., \$10; Mrs. O. Palazzolo, Mo., \$32; Wm. J. Sullivan, Fla., \$20; Monastery of St. Clare, Omaha, Nebr., \$40; Frank Jungbauer, Minn., \$3; St. Elizabeth Guild, N. Y. C., N. Y., \$30; Mrs. M. A. Greven, Ind., \$19; Miss M. Buggle, Mo., \$60; Richard Jackson, Mo., \$1; Marie Isert, Mo., \$5; Total to and including November 6, 1953, \$1,518.00.

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The forcible removal of Cardinal Wyszyński from his primatial See of Gniezno and Warsaw has placed nine of Poland's 20-odd Bishops under Red restraints.

They are: Cardinal Wyszyński, "deposed" by the Reds; Archbishop Baziak of Lwow, in a Warsaw prison; Bishop Adamski of Katowice, "deposed;" Bishop Kaczmarek of Kielce, sentenced to twelve years in prison; Bishop Splet of Gdansk, prevented from exercising his office; Bishop Bednorz, Coadjutor of Katowice, under house arrest; Bishop Bernacki, Auxiliary of Gniezno, interned; Bishop Bieniek, Auxiliary of Katowice, under house arrest; Bishop Rospond, former Auxiliary of Cracow, interned.

A Pakistan Bishop who believes the Church's missionary apostolate should be based on Christ's example of "going about doing good," has imported an agricultural expert at Church expense in an effort to raise the living standard in his diocese. This revelation was made by Bishop Nicholas Hettinga of Rawalpindi in East Pakistan. Handsome, bearded, vigorous, with the build of a football player, the Bishop is a 45-

year-old native of Holland and a member of the Mill Hill Fathers.

Bishop Hettinga stated that the young Dutch agricultural engineer he has brought to Pakistan is "doing more for the Church than two or three missionaries would." The specialist, J. Heyman, is a graduate of a Dutch agricultural college. He has been hired by Bishop Hettinga to live among the Christian farmers in the diocese and to advise them on what crops to sow and how best to cultivate their land.

France, with vast natural stores of salt, is believed to be among the first nations of the world to apply a tax on the product. The *gabelle du sel* or tribute of salt, is said to have been one of the causes of the French Revolution.

Henry VIII imposed a tax on beards, graduated according to the wearer's social position. His daughter, the first Elizabeth, put one on every beard of more than two weeks' growth. She also imposed a tax on all who stayed away from church.

Australian Taxpayers' Bulletin
as quoted in *Tax Outlook*, June, 1953